

The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of Aug. 24th, 1912

Vol. X

FEBRUARY, 1940

No. 4

NEW YEAR 1940

And now the falling sands of time,
Are softly calling '39,
Back to the realm from whence it came,
To join the past — unknown to fame.

Now 1940 flies through space,
A little boy of charm and grace,
Sent by the Lord of Heaven above,
A living token of His love.

Smiling he comes, with open arms,
All unafraid of wars' alarms,
So let us pray — this year may be
God's greatest gift to you and me.

—Chas. A. Wagner.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

There are two general groups of modern society, in fact, of all society since the dawn of civilization. In number the first group is definitely in the minority. It consists of the pioneers—those who hack their way through virgin forests or probe realms of thought in search of the new, or to expand the old. Theirs is obviously a life of risk and daring, and very often affords little of the comforts that most men enjoy and consider the niceties of life.

The majority group, on the other hand, is composed of the millions upon millions of men and women of every station of life who follow along the path of the pioneers, who deem themselves the staid conservatives. They travel this path of the pioneers only after it has been made into a wide highway, and entails little or no personal danger or sacrifice. When the pioneer has proven his theory or shown his adventure to be a reality instead of a mere caprice of judgment or act, then the masses accept his way as a safe and tried course to pursue. In fact, they eventually come to resent being turned from it, unless, of course, it requires no effort on their part to follow a still newer or better way. From this it is seen that the average man or woman is but a by-product of civilization and not a contributing factor to it. He wears the same clothes, eats the same foods, enjoys the same comforts as the philosopher, explorer, scientist, mystic, inventor, and thinker, but he has given nothing of himself and has risked nothing, as they have, to make things what they are.

If the pioneering groups, often called radicals and rebels, would cease their activities tomorrow, the masses of society would continue indefinitely in the same routine of living as they now experience—transportation, communication, industry, housing, education, and the multitude of things that man has and uses, and which have changed during the centuries would remain stationary—until disintegration set in. Though it sounds harsh, the fact remains that the average man and woman are parasites. They live upon the developments made possible by a few. The Twentieth Century which the modern man boasts about, he is in no way responsible for, unless we consider him strictly from the economic point of view—in other words, that it is his buying power or consumption of goods or service that makes the necessary capital possible. In fact, the average man or woman of our modern society is more dependent upon *someone else* than the average man or woman of centuries past.

Today the man on the street, if given only a hoe and fertile soil, would starve to death. He would not know how to find water, unless he saw it running on the surface. He could not kill game for sustenance unless he had a high-powered rifle; he would not know how to make snares or traps; he could not butcher cattle, tan hides, or make a stone hammer or knife. Without matches or a magnifying glass, he would freeze to death for lack of knowing how to make a fire; he would not know how to begin building a cabin with his own hands. He could not tell the seasons, even the time of the day, name the principal stars, or construct a simple outrigger canoe. Without bottles of medicine, salves, solutions, tablets, serums, or the services of some therapeutic specialist, he would not be able to alleviate even simple pains, or care for common infections or sicknesses. When surrounded by vegetation, he would find it impossible to name or point out one herb, the extract of which has been used in the medicines prescribed by his physicians for years. The simple arts of men of past civilizations would be *lost arts* to him. He could make no pottery; basketry would be impossible for him, or if he attempted it, it would be more crude than any of the work of the aborigines living in the world today; he would not know how to make earth colors, paints, or dyes. Most men would not recognize gold, iron, copper, or many common metals in their native state, or know how to extract them from their ore if they did. They would find it impossible to make even a strong string or rope.

The crowds that pass you on the street or thoroughfare, with an attitude of confidence and poise, and seem to be quite certain of their abilities are, after all, quite a helpless lot. If by chance the creative element of the pioneering group of society should be eliminated, the masses of people would, in a comparatively short time, revert to barbarism and eventually savagery, unless a new pioneering class would arise and be tolerated. The civilization of today is maintained to a great extent by finding substitutes for much of what we use and of which it is composed. Our extravagances exhaust certain of nature's resources, and consequently new ones must be found so that the standard of living remains the same at least, even if it isn't advanced. Remove the element that does these things and the great majority can not help but slip back.

From this, it would seem that if the majority are indolent and love their ease too much to become pioneers and jeopardize their reputation by being called radicals because they depart from the

standards of the day, at least they should be sympathetic toward this minority upon which they depend. Unfortunately this is not the case. The man on the street, of course, knows that science exists. He has likewise heard of our modern philosophers and metaphysicians seeking to find unity in the worlds of phenomena, and an explanation for being, for the universe itself, that will help orient us in relation to all that is; he has heard of analyses being made of the ethical and moral standards which govern our conduct, but to him it is all of *little importance* or interest. If what a scientist or philosopher accomplishes can be wrapped up in cellophane, with a pretty design and sold over a counter or from the floor of a salesroom—and, of course, at a price he thinks reasonable and without causing him to lose any existing convenience, even for a minute—he may accept it. He will not accept it, however, until a great number of his group decide to do so concomitantly, because he would not risk being thought *different* or *strange*.

The man of this majority group of our society feels he is right in what he is doing because he is steadfast in doing it and because the majority of people do likewise. "It is custom," is the excuse he makes. Custom is the path of least resistance. It is also a groove that is well worn by time or repetition, but does that make it right? Does that mean it should not be changed? Every custom is either adventitious or purposeful. Everything we do consciously as individuals, other than those acts which are the compulsion of our instincts and reason, was either first thought out or found out by someone else. We pay taxes because someone thought it out in ancient Egypt as a means of providing the state with revenue. We follow it today because no better way has been conceived or found to accomplish this same end, or because the *custom* is one which the majority hesitate to change completely. We drape our National flag on buildings, lamp posts, or railroad trestles, or we consider it undignified and do not, depending on whether the custom is indigenous to our country. We allow women to hold public office, or we do not, according to traditional custom.

The majority of our customs are established by the method of *trial and error*. Someone tries something new, if he is courageous. Either he finds it not productive nor sound and abandons it, or if it is useful he continues. If he continues and the results are superior to the methods of his fellows, they copy him, for, by nature, men are inclined toward mimicry. Unfortunate in most instances is he who, in the depth of his own thinking, has found the worth of an idea, but who needs the support of others to help him demonstrate it. Unless he is able to find those of his own temperament, enthusiasm, and vision, he is met with indifference or ridicule. The former,

or the state of indifference he experiences on the part of others, is because when man is in a groove, it does not require a great deal of mental energy to carry him along, the pressure of those behind him pushes him forward, and consequently he is reluctant to expend the effort to climb out of the groove and propel himself or try something new. On the other hand, if the idea or proposed plan or method is original, it is frequently ridiculed because, by necessity, it might abolish the existing custom which loyalty—or is it lethargy?—causes men to defend.

Today the words *radical* and *rebel*, or *revolutionist*, are opprobriums. The man or woman who proposes a contra-stand in society, government, business, or religion is howled or hooted down as a vile radical or revolutionist. Often even to question the policies of society is to place yourself in the category of being a menace to civilization. The one who is upheld or condoned as a public-spirited benefactor—the *real citizen* of the world—is the yes man or woman, who glowingly favors and supports what everyone else believes or wants to think. Millions of people will not read newspaper articles or listen to radio programs that express discursive opinions. They are the type of people who will walk from a lecture auditorium when the address is intelligent and cogent for no other reason than that the speaker's remarks are *different* from what they believe, or the opinions they hold. The average man of our society today does not want his thoughts challenged, or his weaknesses revealed—he *wants them confirmed*. He prefers to leave a public address or put down a magazine which he has been reading, with the remark, "That fellow is right, he says just what I have been saying all along." If perchance the lecturer or writer is a bold and courageous thinker, and speaks or writes what he thinks and knows, regardless of whether his ideas are generally accepted, he is vilified as radical, as one undermining public faith.

It is a peculiar fact that so many people go to lectures which profess to be educational, or read magazines containing articles that designate themselves likewise, when the substance of the subject heard or read is but an expression of their own ideas, perhaps presented just a little more uniquely. It is, perhaps, because the listener or reader finds that it satisfies his ego to have one with a greater vocabulary, or who holds a position of prominence, summarize or crystallize his own rather vague thoughts. In other words, he likes to listen to a lecture or read an article by one who is said to hold a position of prominence, and who says something which he has been thinking. It indirectly gives his thoughts a certain prestige. He does not realize that many of these lecturers and authors hawk their thoughts, sell them, in other words, to gain popularity; consequently

they dare not challenge the thoughts of their listeners or readers.

Why many of these lecturers and authors do this is easy to understand. It is very annoying, whether we admit it or not, to find that we have been wrong, or to have implanted in our consciousness by anyone the suspicion that what we have been thinking or believing is obsolete and is stifling our own progress. In fact, many of us would rather cling to outmoded ideas and customs and sacrifice advantages that might come from a change, than endure the growing pains of original thought, and the supplanting of old ideas with new ones. Many of us take refuge in the thought that: what was good enough for my father or my mother or my grandfather is good enough for me. Such logic, on its face, is absurd. It follows from such reasoning that if our father had said the same, and his father before him, and so on back for thousands of generations, we would eventually come to the period of our Troglydyte ancestors. We would arrive in prehistoric times and find these ancestors living in trees with no one wishing to make the first move to come down and build a hut, or seek to do something different because his father hadn't and his fathers before him hadn't, *ad infinitum*. The first man or woman to build a hut, or an abode different from a tree or a natural cave formed by the elements, must have been a radical.

We find in the lakes of Switzerland remnants of centuries-old piles upon which were once constructed little huts woven of the grasses that grew along the water's edge. In between the loose weaving clay was impressed to seal them, all of which shows a certain amount of ingenuity. They are one of the oldest forms of structure found in Europe. Some individual, or group of individuals' must have made a definite departure from that very crude form of dwelling in which man lived and, previous to that, someone else must have decided to abandon the old for something new and improved. Then men who invented wheels and fastened them to shafts and rustic vehicles, in which people could ride as passengers, or objects could be hauled, revolutionized transportation, consequently, they were revolutionists.

When in 1350 B.C., the Egyptian Pharaoh, Amenhotep IV, for the first time in the world's history, expounded a monotheistic religion—the belief in a sole living God, instead of a multiplicity of gods—when he challenged the polytheism and religious thought of the time, he most certainly was a religious radical, yet he gave to the world one of its most glorious concepts. When Jesus Christ declared that he was the only begotten son of God and of the Father of all, he certainly sought to revolutionize religious con-

cepts, and by his doctrines the ethical and moral standards of the times as well.

The nations of the world today, which are looked upon as the most progressive, and as exemplifying the highest standards of humanity, were born out of revolution, predicated upon radical thought. How can one hold a thought about anything, if it is an opposite view, without being a radical—must all thought run in the same channel? Revolution, we must realize, means the turning about. No one condemns the earth and sun for their revolutions. Why is it a crime to think *differently*, and to seek to change existing conditions and have them conform to a new thought, idea or plan? The fact that some men are destructive in their radicalism does not warrant the suppression of all radical thought. Such men are exceptions. Men who must tear down all existing thoughts or customs so that their own ideas stand alone, and thus by lack of competition become prominent, indicate their personal lack of intelligence, and that they are not capable of demonstrating their own concept. A radically different system, method, or thing should cause an internal disintegration of all previous existing ones, because of their inferiority in comparison with the new. For example, the inventors and manufacturers of the automobile did not need to smash all horse drawn vehicles or bicycles, so that the automobile would remain, and could be the only mode of transportation. Its various superior qualities caused a *lawful, orderly* abandonment of the old wagon and bicycle as a speedy means of transportation. The inventors and distributors of the radio were not required to bomb the homes of all users of the phonograph to get them to adopt this new appliance. People selected the radio by choice, because the comparison made the phonograph obsolete as an instrument of general entertainment.

A radical is one who takes not only the opposite, but the extreme position, and by the sheer force of his logical ratiocination, and the consequent merit of what he proposes brings about the required changes which we need for progress. Such complete changes constitute *revolution by example and not by destruction*. Therefore, let us differentiate between the one who wishes to impose his ideas upon others, regardless of their merit, and the true radical and rebel, who tries to serve humanity and stir it from its lethargy, and cause it to seek a wider perspective of life, and to move from the confines of limited thinking and living. Do not look with disfavor upon *radicals* and *rebels*, until you have analyzed their motives and given a careful consideration to what they

propose. Think of our past *great leaders* in religion, science, art, education, industry, and government before you condemn today's radicals and rebels, for all of them were the radicals of their day

Fraternally,

RALPH M. LEWIS,

Imperator.

Christmas and the Pagans

A soror asks our FORUM CIRCLE the following question: "Where in Christian literature will we find the origin of our now sacred Christmas customs, rites, and ceremonies?" She further says: "I would indeed like to know, because I love them all so dearly, and I am sure that they must all have a very deep spiritual significance, more so than most of us realize."

Those things we look upon as constituting Christmas—the date, the ceremonies, the festivities, and the rites—are not all of Christian origin. Some far antedate the beginnings of Christianity, and some have evolved from sources that are not even of a religious or sacred nature.

Christmas is accepted as a celebration and feast of the nativity of Christ. The day of the celebration for centuries has been December 25th. It is of interest to know, however, that there is no record of any Christmas celebration or feast until the Fourth Century, or some three hundred years after the time of the Biblical account of the crucifixion and resurrection of Christ. Further, the first celebrations of the nativity of Christ and the corresponding feast were held not on December 25th but on January 6th. In Jerusalem, from evidence provided by Silvia of Aquitaine in the year 385, the nativity and baptism of Christ were both celebrated on January 6th. It further appears that the Christian Church in Constantinople or the Church of the East, and the Christian Church in Rome or the Church of the West, celebrated the nativity on two different dates. In 353 Pope Liberius displaced the customary January 6th as the sacred day, for the now recognized December 25th. There is much controversy as to how December 25th was finally decided upon as the day of nativity some hundreds of years after the birth of Christ occurred. One theory advanced is that the date was related to the solar year. In the main, the calendar of the time was the sun calendar. In ancient times it was generally thought that the creation of the universe began with the vernal equinox with the coming of spring, on or about March 21st, when day and night are of equal duration. The winter solstice occurs about December 25th, and for some reason that was therefore thought to be the exact date of the birth of Christ. In fact, many great events were asso-

ciated with the solstices and equinoxes and were celebrated in the months of September, December, March and June. There is, of course, the theological explanation as well. In other words, the Gospel explanation is based upon statements contained in Luke that the occasion of Zachariah's (High Priest) visit to the temple was on the occasion of the feast of the tabernacles, and that the day of the vision was the day of atonement on which the High Priest alone always entered into the Holy of Holies. This vision was, according to an ancient account by Chrysostom, the end of the month of Gorpaios corresponding to the end of the month of September. The conception of Jesus, it is related, was six months later, and the nativity occurred in the end of December.

To depart from the religious and chronological explanation of the selection of December 25th as Christmas it is interesting to determine the origin of many of the other customs associated with it. The spirit of joviality, merriment and festivity associated with Christmas is really a borrowed tradition. In Roman times, on December 17th there was held the great feast and ceremony of Saturnalia, in honor of the god Saturn. It was a time for great license, joy and mirth. No one was to be punished; slaves were permitted to be seated at the tables with their masters, and peoples of all classes exchanged gifts, principally wax tapers. The children received clay dolls, sweetmeats or candies. In all homes there was a burning of candles. People visited each other's homes, and in many respects conducted and deported themselves in the same manner as we do on Christmas today. With the establishment of Christmas as a religious holiday, these so-called pagan customs of celebration were included, inasmuch as the great Roman holiday of Saturnalia was in the same month. The term "Yuletide" or "Yuletide" is of Teutonic and Scandinavian origin. According to ancient records, the Northmen, particularly in the Arctic region, celebrated the return of the sun after forty days' absence on or about the time of Christmas. It was also believed that during this period the dead would return to visit the homes of relatives and friends, and the houses and homes of the peoples were decorated as if to receive visitors during the week which included December 25th; tables were kept laden with food, candles burning, and a roaring fire kept in the hearth.

The English Yuletide customs were slightly different. It was customary for the English to have open house, and when friends or acquaintances dropped in, to throw a yule log or great block of wood upon the fire, and to be seated about it, exchanging gifts and feasting. As for the mistletoe, it is a remnant of the Celtic religion. The use of evergreens in decorations for Christmas is comparatively modern. It is believed to be of

German origin. The Germans decorated for Christmas a *weihnachtsbaum* or fir tree, and placed gifts about or upon it. The use of evergreens and the decoration of the fir tree date back no further than the Eighteenth Century.

The words "Santa Claus," the name for our prominent mythical character associated with Christmas, are the American corruption of the Dutch form of St. Nicolas. The Dutch brought the tradition of St. Nicholas and his benevolence to this country in our early history. St. Nicholas was a saint honored by the Latins and Greeks on the 6th of December. St. Nicholas actually was the Bishop of Myra during the time of the Roman Emperor Diocletian, 284-305. Legends state that he was very generous, and one legend in particular relates that upon an occasion he surreptitiously bestowed dowries on the daughters of an impoverished citizen who was about to be forced to sell them into slavery. Thereupon it became a custom to commemorate this legend by exchanging gifts on the eve of St. Nicholas, or December 6th, which custom later became transferred to Christmas, or December 25th. The legend and custom of St. Nicholas first appeared in the West, or in Europe, in the Ninth Century, and many churches since then have been dedicated to him.

From all of the foregoing we can see that Christmas, with its variety of customs, is an epitome of ceremonies, rites and traditions borrowed from peoples of antiquity, and from the so-called pagan religions, and used to further exalt and make a day of great occasion the celebration of the nativity of Christ. As an example of this attaching of customs to Christmas, it is now a tradition in this country to include roast turkey on our Christmas menu, a custom borrowed from Thanksgiving, which in turn is taken from the saga that the grateful pilgrims made wild turkey the principal dish of their celebrated repast.—X.

Whence Came God?

A frater in California arises to address our FORUM—he says: "I have long believed that there is a God, and He definitely was the creator of all we know, but realizing this more and more only makes the following question more puzzling: From where and how did our Lord, Supreme Being, emanate?"

To crystallize the thought in this question, let us begin our answer by asking another question: "Is God all there is?" This problem is certainly a metaphysical one and embraces an ontological argument as well. From the manifestations we perceive about us, we are led to believe at least that a certain duality of reality exists. There are the numerous things, of which our physical world is composed, and there are those influences which

seem immaterial and beyond the physical realm, and which we designate as spiritual. The things of the spiritual world, we immediately relegate to God. On the other hand, the world of matter has its causes, its laws, which science so aptly classifies, and which account for its properties of which we are conscious. These causes are not accidental, therefore, they in turn must be the result of a major cause or causes.

If we do not concede this, we find that we have a kind of dualism which we are reluctant to admit. Either matter and all that that word implies is a phase of, or is dependent upon something else than its own nature, or it becomes a parallel and independent reality to God. To put it simply, we really have three conditions to consider. First, we have matter as a creation of God and dependent upon Him. Second, we have matter as a creation of God, which is autonomous. Third, we have matter as an attribute or aspect of God.

The first conception, in its narrowest sense, is a form of theism. It holds that God as a personal, sovereign being actually did conceive, think out, and plan everything of the finite world as it is. Further, this view holds that each existing thing is dependent for its continuance upon the conscious direction of God. Once he would fail to continue to will the functioning of the things of our finite world, they would cease to have existence. This concept, therefore, likens God's works to the creations of man. Man, for example, conceives and constructs an automobile. He then puts it into operation, but regardless of the devices it contains, which might even propel it without his being in it or near it, it always requires his attention if it is to continue to operate. All things, then, according to this view, require the application and supervision of the Divine Intelligence constantly.

This concept has obviously some loopholes in it. It does not explain from where matter came. It merely contends that God created all that is. To make it more abstruse, it emphasizes that the particulars of the finite world are in no way of the nature of God—of his essence. In other words, nothing of the substance of God is immanent in them. This truly is a confusing theological doctrine, for here we have matter as a substance which is created by God, and yet it is not of him and it could be from nothing else, since nothing else existed until God created it. Being, or all reality, is very definitely here *not* made synonymous with God. God is one substance, being is another, according to this view, but the latter is dependent on the former. God, of course, is here made to have preceded all else. He existed as an entity for some undetermined period before creation of the finite was decided upon, if we accept this version. This argument,

and such it is, is not possible of ratiocination, and must be accepted purely on faith.

Next, we have the finite world, or the world of things explained as a creation of God, and this finite world maintains itself. This conception holds that God, a teleological being, a conscious deity, created from his own nature, which was already in existence, the minor causes which give substance, quality, and form to all of the things we perceive. Once having been created, this view holds, matter is autonomous; that is, it goes through those processes we experience and which constitute the phenomena of the physical world. God, in other words, divorces himself from his handiwork which he created, and which he found good, and leaves it to the order and purpose he intended for it. This view, of course, is consistent with naturalism, for it recognizes the inherent physical laws of nature as being immutable and as accounting for the changing phenomena of which we are sentient.

This second view is diametrically opposed to the first one we have considered, for it contends that God created something, or the finite world, *out of his own nature* and then cast it free of himself. By this reasoning, matter does not rival God as a substance, yet it does have a separate existence from him. So independent is it that it could, according to this reasoning, function without him. This tends, in fact, to isolate the world and everything from God. It makes Him a sort of unnecessary factor in the universe which he created. It is like a great drama in which at the right moment a certain actor steps upon the stage, says his important lines, and then walks off. The play continues; he has contributed to it, and there is nothing further for him to do. He is not forgotten, but just not further needed. There are only two factors in this theological and philosophical theory that we can really condone. The first is that it gives us some plausible explanation of from whence came the finite world, and second, it supports the evidence of natural law accounting for the changes and forms of matter.

The third and final condition we are to consider is pantheistic. It takes the stand that there is but *one substance*, and that substance is God. Matter, or all finite beings, mind and soul are of God. We can not differentiate between matter and something else by referring to one as being God. Matter is as much God as is mind, and both are as much God, according to this view, as the intangible, *the absolute* which we commonly think of as being God. God, this conception holds, is formless and indefinable. There is no one thing that in and by itself is God, for if there were, it is apodictical that other things then could not be Him as well. This doctrine of pantheism, or the all-inclusiveness of God, does not set out

to lessen His magnitude; it rather intends to attribute all things to His nature. Matter and mind are but two of the infinite number of his attributes, which we as mortals can discern. The intelligence which causes a flower to bud, the sun to rise, the heart to pump the blood, and a she-animal to nurse her young are all expressions of God—his emanations. To know God is not to pray to an external deity, but to explore yourself and nature, for God abounds within and about you. The more of life we understand, the greater our love and unity with God. It can be seen from this resumé that this version is quite mystical. After all, mysticism and pantheism closely parallel each other.

This view likewise brings us much closer to the answer to our question, namely, *from whence came God?* If all things are attributes of God, it follows then that things have been ever since God was. It is a corollary that there is no being but God. Since it is God's existence alone that is the cause of being, God could not have come from an antecedent being. If there were that from whence God came, then God would not be the creator and that from whence he came would be. Anything which has a negative nature is, by the very fact that it is assigned any kind of identity. Nothing can not exist, for if it does, it is *something*. Nothing means the absence of something, consequently, it is necessary first to have something before we can realize what nothing means. If we will think of it—we will realize that nothing must be subsequent to something. It can not precede it. When we say there is nothing, we infer that there is a state or condition in which something could exist, we intimate that our knowledge of being causes us to realize the state we term as nothing.

All of this latter view is not unlike our Rosicrucian conception of God, and of the universe and the finite world. God, as we have often said in our monographs and pages of this FORUM, is the God as we conceive Him, as we can best understand Him, according to our degree of development. Therefore, we refer to him as the God of our Hearts, and, as we say in our Rosicrucian Manual, "God is ever living, ever present, without limiting attributes or definite form of manifestation—He is the Supreme Intelligence, the Divine Mind." His intelligence is universal, it permeates everything, everywhere. His Intelligence, we as Rosicrucians say, composes the spiritual and natural laws of the universe, and as our Rosicrucian Manual further states, the universe is the harmonious relation of the spiritual and natural laws, and this harmonious state is what we term the *Cosmic*. There are two primary attributes, or forces, of this Divine Intelligence. One is positive and the other negative. The nega-

tive polarity, we term *spirit*, which is the cause of all of the forms and manifestations of the physical world; consequently, as Rosicrucians, we, too, find God dwelling in all things.—X.

The Source of Rosicrucian Teachings

A frater of Pennsylvania presents to the FORUM the following question, by which he refers to the Rosicrucian teachings. He says, "I would like to know how these great men went about finding these great laws."

AMORC'S teachings, we must first say, are not the opinions or conclusions of a single personality, nor are they all composed of the thoughts and concepts of a group of contemporary personalities. They are, in fact, the contributions of numerous minds of different decades, even many centuries past. As our enemies continually like to point out, the Rosicrucian Order has truly never established any truths or laws which have not always existed for everyone. The Order never has professed to be in possession of such truths or knowledge as could not be found to exist in nature, or that would not be revealed through a study of Cosmic principles. The Order can, however, take credit for its original, distinctly different, cogent, and simple manner of presenting truths, and for the methods it has devised and evolved from usage, for demonstrating in a practical way what it has discovered. It is this method or system which distinctly constitutes Rosicrucianism. A great musician today, for example, can not take credit for having invented music or the natural principles of harmony of sound, nor can he take credit for the instrument he plays, nor for the scientific construction or theory of music. All of these things are available to everyone. To him must go credit for his technique, his ability to present to a degree of perfection what others may know exists but can not demonstrate.

We know, and are able to prove, that the Rosicrucians have many times in their long and honorable history offered the only satisfactory explanation for the existence of things and phenomena, the lack of knowledge of which caused great fear to others. We further know that the Rosicrucians have rationalized the cyclical manifestations of nature—in other words, placed them in their proper order in relation to other things in the worlds above and below, so as to make them understandable and usable, and that much of this was done by the Rosicrucians in advance of general science or other schools of philosophy. We also know that the Rosicrucians, as a movement or organization, have always been more independent of religious and political influences and dogmas, and the pressure of public opinion, than any other strictly cultural movement devoted to the enlightenment of mankind. This freedom in

the search for knowledge, to a great extent, resulted from the membership of the organization itself. The obligations which each member subscribes to when affiliating, by their very nature eliminate those who are not in sympathy with the Order's purposes.

Rosicrucianism was founded upon three general precepts—the first, an unrestricted search for knowledge; second, the betterment of the individual; and third, the improvement of the world by example. In ancient times there were several ways in which the Order added to its wealth of knowledge. We will briefly consider these now. In Ancient Egypt, so our traditions relate, the mystery schools consisted of the progressive minds of the era, those who were imbued with an intense curiosity and a yearning to know, and particularly of those who were not satisfied with the irrational explanations of things offered by the existing creeds, and which were chanted to them in the temples. They sought to know more of the *mysteries*, a term which was used to mean all of the puzzling phenomena of this life, and included the questions which arise within the mind concerning the next existence. These peoples, both men and women, would steal away to some secluded place—to the home of one of their number, the ruins of some temple, or some public building, and by torch light they would, in the manner of a forum, ask questions; and all present would join in an attempt to find the answer. After all had expressed opinions pro and con, and each had tried to substantiate his or her conclusions, certain ones would be selected to make an actual study of the problem and to report back their findings at a later time. These findings would eventually be assigned to other committees to test, until all had proven them, or accepted them, if they were not at the time physically demonstrable. Much of such knowledge could not be reduced to writing. It was advanced wisdom, founded upon Cosmic truths, instead of fantasies or mythology, and as such, it was in contradiction to the postulations of the priesthood and the banalities they offered the credulous and superstitious masses of peoples. Further, the perspicuity of the teachings of these students of the mystery schools would have been more acceptable to many of the people than the involved teachings of the priesthood.

Obviously the priesthood looked with great disfavor and with fear upon the *true mystery schools*. Since the priesthood exercised great political power during the Egyptian Empire period, it could and did, upon various occasions, file various charges against the followers of the mystery schools, claiming that they were corrupting public morals, desecrating the gods, and trafficking with demons. The students and followers of the mystery schools were therefore imprisoned and often

executed. All of this persecution was not sufficient to kill the ever growing desire for knowledge. The attendance of the mystery schools grew and the priesthood finally adopted competitive measures. They organized various mystery schools, or their own mystery cults. These consisted mainly of ceremonial occasions on which the story of the lives and accomplishments of the gods were unfolded in dramatic form. In fact, each such school was actually but a phylacterium. The pageant of music, color, and costume which it put on fascinated the beholders, and, of course, appealed to those who were not studiously inclined—and those who were naive actually believed that they, too, were now members of a mystery school, and sought no further, and considered theirs equal to the true mystery schools.

One of the greatest in accomplishment and scope of the true mystery schools was established by Pharaoh, Amenhotep IV, in the Eighteenth Dynasty, about 1350 B. C. As we shall see, the work of this school of Amenhotep IV consisted of the attempt to transform his entire empire within a few years' time into the following of an idealistic conception. Amenhotep IV was the son of Amenhotep III, and his mother was the celebrated Queen Ti. His father had been renowned as a builder of mammoth structures. The remains of his work can still be seen in both Luxor and Karnak. Amenhotep's wife, the beautiful Queen Nefertiti, was perhaps of asiatic royal blood. When he ascended to the throne, he held council about matters of state principally with his mother, his wife, and his High Priest, Eye, who had married his childhood nurse. During this period, there was no state religion, that is, no centralized religion recognized by all of the peoples of Egypt, or the subjugated states of Egypt. There were rather a number of religious cults, which were localized; that is, which had followers in certain cities or sections of the Empire. Actually the powers attributed to these gods by the different dissenting religious sects were about the same. In Memphis the god Ptah held forth and was acclaimed as the supreme god. In Thebes, Amon was the superior deity to whom all others were subordinated. In Heliopolis, it was Re, who was genetically selected by the High Priests.

Certain mystical and philosophical aspects were identified with these gods and their practices. There was an attempt by the priesthood to explain natural phenomena by the invention of tales in which the gods were held to be the cause for all things of which man had awareness. When Amenhotep IV ascended to the position of Emperor over the numerous vassal states and peoples which composed the Egyptian Empire at that time, with their various customs and religious beliefs, and found them all paying homage to him alone, he was deeply impressed. Meditation upon

this experience caused the inner unfoldment, which made him not only *the world's first great individual*, but mystic as well. If man can respect and acknowledge one mortal as ruler of earthly lives and a director of humanity's material welfare, why then must there in the Divine realm be several gods? Why is it not possible in the higher plane for there to be one being and that being be the creator and lord of all? With such thoughts, there came to Amenhotep IV the *great illumination*. He saw in the multiplicity of gods, in the existing polytheism and the complicated sacerdotalism, the shallowness of that reasoning of man by which he ascribes petty conduct to divine personalities.

He immediately set about to revolutionize the religious thought. There must be *a sole living God*, and he must be the lord and ruler of all creation. This God he called Aton; however, it was not the Aton for whom the sun itself had been named and worshipped elsewhere in the Egyptian Empire long before Amenhotep IV. This Aton, this sole God, was a creative, a benign omniscient force. It existed everywhere, and the sun was merely its symbol. The sun, to Amenhotep IV, was not a solar deity. This one, ever-living God, whom he came to know and expound, was a Divine influence which emanated through the sun to the earth; consequently, in his inscriptions on monuments and in temples, he shows the sun as the symbol of the ever-living God, with rays reaching from it to earth, and at the end of each ray, he, for the first time, placed a hand which further depicted the creative force of God, bringing forth from earth all living things and giving the form to all things. We must keep in mind, therefore, that Amenhotep IV did not apotheosize the sun, but used it merely as the symbol of the ever-living God, Aton.

For centuries, the priesthood had grown in strength, and was waxing powerful and wealthy. Through religious taxation its coffers were overflowing. Through its hold upon the minds and emotions of the people, it had been rivaling the state, or the power of the Pharaoh. They looked with great dismay and consternation upon the setting up of a new religious concept by Amenhotep IV, and yet they dared not attempt to overthrow him, for his Dynasty was an old one, respected and dignified, and his hold upon the peoples was quite strong. Apparently realizing that sooner or later he must face the issue of conflict with the priesthood, he followed an impetuous and dangerous course of action. He immediately dispossessed the priests of the temples, and eradicated from the temple walls the orations, the songs of adoration to the old gods, and had inscribed in their places the new and beautiful and highly mystical prayers to the new and ever-living God. These prayers so impressed later peoples

and so influenced the religious thought of the ancient world that we find them, with slight changes, incorporated in the Psalms, borrowed from Amenhotep IV by the Hebrew prophets. 160 miles above the delta, in a bay in the cliffs on the west side of the Nile he finally selected the place for his new city, the city of his new religion, of revolution in art, and thought.

He gave so little concern to political and military matters that the Empire began to disintegrate. Revolutions abounded. In accordance with his esthetic nature and mystical insight, he was reluctant, even upon the insistence of his generals, to use force to hold the Empire together. The new city which he built he called Akhetaton, which means horizon, or Aton, which we today call Tel-el-Amarna. He had fourteen stelae, twenty-six feet in height, erected on one of the cliffs overlooking the city, on which he had inscribed prayers to the new God, the Supreme and only God, and he immediately had three new temples constructed under the direction of his architect, Bek. The tombs and funerary customs were also changed. Instead of the tombs having the depressive atmosphere of gruesome, fantastic paintings in vivid colors on their walls, of scenes of the dead, of the things to come in the nether world, such as we now find in the so-called "Book of the Dead," he had painted scenes of the living, in fresh colors—natural pictures of life, depicting the activities and events of the lifetime of the departed. He developed within the peoples an esthetic taste—a love for beauty, for art, music, and literature. They were taught not to fear God, but to understand him, to know him through his works, and to be real philosophers and to have a love for knowledge. We find this ideal expressed in the following portion of one of the songs by Amenhotep IV:

"How manifold are all thy works!
They are hidden from us,
Oh, thou sole God, whose powers no other
possesseth."

The fact that this great city established by Amenhotep IV was finally abandoned after his transition, and many of the peoples, or the masses in general were swung over again to the priesthood, does not reflect unfavorably upon what he had attempted. His ideals, his concepts, never died for they were kept alive continually by groups, by smaller mystical schools, from whence came the Rosicrucians. The great discoveries of cosmic laws and the principles of life and nature, brought about by his regime, were preserved and were finally incorporated in scrolls which found their way into the great library in Alexandria. Some of the early alchemists, both the Greek and Arabian, and even the alchemists of the Middle Ages perpetuated these teachings, these mysteries of Egypt, which have come on down to our pres-

ent day, and which constitute the nuclei of our present Rosicrucian teachings. But today, as in our early beginnings, we are not content to stop with what we have, to live upon our heritage of learning—the results of the research, sacrifice, and thought of our predecessors and our venerable masters, but wish to add to it by our own efforts, so that we can keep abreast of the times, and so that we may perpetuate our sacred tradition of advancing knowledge.

We can not say that it is impossible for an individual today who is not a member of the Rosicrucian Order to discover for himself all that is incorporated in the teachings of the Order; but we do say that if an individual were to discover all of the things which constitute our teachings, the laws of nature, and the technique of applying them solely through his own efforts in one lifetime, he would be the most amazing individual that ever lived. He would indeed be a *miracle man*. But we can see from what has gone before that the Rosicrucian teachings are cumulative. Those that have no value have been weeded out and discarded. Those that have been proven and tried have come down to endure with time. One becomes a member, therefore, to save time as well as to know, the shortest, safest, and most sensible way to the greatest amount of knowledge.—X.

Dimensions — Space and Matter

Frater E. B. — rises at this point in the Forum discussion to ask: "I do not comprehend the ultimate of the three dimensions, that is, where the end of space may be in any direction, and what is beyond. I do not know if the fourth is the last dimension. It may be the fifth is life, the sixth consciousness, the seventh Cosmic Consciousness, the eighth, ninth — one hundred and forty-fourth God?"

This Frater's question, he further stated, was aroused by a high degree monograph in which a very thorough and simple explanation of the fourth dimension is given. We must realize that dimension is a human invention; it has no existence or reality outside of the mind of man. This is easily proven by the fact that when we refer to dimension we must of necessity associate it with some thing, or it becomes merely a mathematical equation. The word dimension, even the kind of dimension — breadth, length or height — has no real import unless it is identified either with a thing or with that peculiar state of absence of things that we call space. The three dimensions, then, are the three planes of a substance of which we are conscious, or an area in which there appears to be no substance.

To simplify this explanation, we can say that dimensions are the extent of any manifestation which is apparent to our peripheral senses. If we

could always be conscious of only one thing at a time, see only one object, we would have no such concept as dimension. To help you understand this better, imagine standing with your face against the surface of a great wall, as though you were suspended before it, and as though there were no ground, or nothing beneath you. You look up, and you can see no top to the wall. You look below, and you can see no bottom. You look to the left and to the right, and you see no ends. If all that you were conscious of was that wall, could you think of it then in terms of dimensions? What would be its height, its length, its depth? You would not be able to say. But have you thought why you could not? It would be because of the continuousness of the manifestation. You would have no awareness of change. There would be no starting or ending point to the wall, to which you could apply the man-made rule of dimensions. There would only be a sameness.

You must come to realize that there are only two general kinds of change that the human mind can be conscious of in the physical world. The first is the difference in the internal motion or in the nature of things, which excite our organs of sight, for example. Thus one object is green to us; immediately to the left of it we see blue. If we follow the blue to the right we find that we then become again aware of the green object. Consequently, by being conscious of this change we conceive of the blue object having limitations in its nature, to the degree or to the extent of its blueness, and likewise for the green. If one object at which we may look appears round, and immediately above it another has the geometrical form of square, this difference or change of appearance of which we are conscious engenders in our mind the idea of there being two objects or two conditions or things. Then there is the second kind of change. We see before us an object which has certain very definite characteristics, but to the sides of it and above it is something that is not only different in appearance but in all other qualities, for we can move the first object which has mass into this new, different one without changing the former. In other words, we are conscious of the change from matter to space or from space to matter, as well as that change which constitutes the difference of one thing from another.

To the senses of touch and sight, these changes seem to have dimension, the common number of which is three. When we measure something, or give it dimension, we are determining the extent or area of its nature before it appears to our consciousness to change, or before we realize a change of the form of something into something else. Whereas matter is infinite in variety and its forms to our senses, consisting of all those things to which we have given a name as realities, space conversely is uniform in nature. There are not

different kinds of space, but just *space*. On first hand we think of space as the absence of everything. What we really mean, however, is that space is the absence of matter, or what we call matter. Consequently, since anything we can perceive at all falls within the general category of matter and energy, space, then, it follows, must be that state or condition in which nothing exists which would have the characteristics of matter. As we have seen, however, even matter and space have *extension*, that is, they seem to merge or change into one another, and the extent of that change or merging can be measured by the mind of man. Matter begins where space ends. Likewise, space begins where matter ends.

The Frater asks: "Where is the end of space in any direction?" To our senses, as we have seen, the limitations of space are the beginning of matter. If you have before you two six-inch wood cubes, separated by three inches with nothing but space between them, what are the limits of that space? They are at least its two dimensions of length and breadth, but there is no height for the space runs into infinity upward, or at least up toward the ceiling of the room in which you are now seated. Now what the Frater really means by this question is: "What is, or is there, a limit to any one of the dimensions of space which appears to run into infinity?" "If there were an actual state such as space, then it would truly be limitless when it so appears to the eye. However, space is not existent as such a condition. It is the negative phase or aspect of matter. Matter is what we perceive. *Space consists of that which we cannot discern*, except that we do perceive it generally as the absence of matter.

Let us look at it in this light: Suppose the universe actually consisted of space as we ordinarily think of it, and of matter. We would have myriad forms of matter, and that of which they are composed, floating in nothingness like balloons in the sky, providing we think of the sky as being devoid of air. Such a conception, however, introduces numerous other problems. Our universe, then, would consist of an aggregate of ununited things. It is true of course, that in the heavens above, objects seem to be surrounded by space and contiguous upon nothing else. This brings us to the argument offered by the ancient philosopher, Parmenides of the Eleatic school. He held that the universe consisted of a solid block of substance and that this substance was *being*. Though Parmenides argued against change existing as a principle in the universe, some of his remarks can be used to support the fact that space as we ordinarily think of it is non-existent and a figment of man's mind. Parmenides said that if the forms of matter are composed of little parts that can be moved around to make up the particulars of our finite world, what are they moved in? If you say

they are moved in space, then you are giving space an existence, and things then would only be moved within themselves, for you have made space a being. On the other hand, if space is nothing, or a state of non-being, then it does not exist and you cannot move matter or parts of it into something which is not.

This reasoning may appear paradoxical. It does, however, disclose that centuries ago some of the ancient thinkers held that anything which man can perceive must have an existence of a kind because there cannot be any such condition as a void in our universe. If space as a condition of nothing exists, how, for example, do we perceive light? The energy of light penetrates space, so do electrical and magnetic radiations. Do not the Cosmic rays come from out of the so-called stellar space? We must conclude by virtue of experience and observation that space is very much a state or condition of reality—but *different from matter*. It consists of those manifestations which we cannot discern in the manner that we do matter. It is no more infinite than is matter, for by the use of certain instruments we can find existing in it manifestations of natural phenomena, which display as in matter, the principal quality of change. We find energies emanating throughout space which, to our objective senses, have limitations. That is, their nature seems to change at different frequencies or ranges into other kinds of expressions, just as matter changes and has its dimensions or limits. In the broad sense of the term, both matter and space are limitless, that is they are ubiquitous—they have no beginning or end except in relation to one another or in relation to their different kinds of expression.—X.

We Are Honored

When we have enemies, as we most often do—and as has most every individual or organization that dares to do something which attracts attention—everyone knows about them. In fact our enemies make certain that they will be known, they go to no little trouble and expense, if they can afford it, in acquainting others with their inimical acts. They mail literature and letters attacking us to credulous and guileless people who accept what they read without further inquiry. It behooves us, therefore, with pardonable pride, to announce in these pages, on the other hand, distinctions and honors we receive, the sources of which far transcend our enemies in integrity.

We have just been notified by the Oglethorpe University that the Rosicrucian Order, AMORC, has been selected to be one of the few contributors to add to their collection of philosophical material that is to be deposited in a specially constructed crypt, for posterity.

In August of 1934 the late Emperor, Dr. H. Spencer Lewis, and Past Sovereign Grand Master Clement LeBrun, in a special ceremony deposited in the breast of one of the concrete sphinxes mounted in front of the main entrance to the Rose-Croix Science Building in Rosicrucian Park, an hermetically sealed and rust-proof metal cylinder which contains the essence of the Rosicrucian teachings, vital statistics concerning the Order, and a resumé of its present activities. The aperture in the breast of the sphinx, which was otherwise solid, was then sealed with concrete. A photograph of the ceremony with the two officers officiating was taken and published in the September 1934 issue of the *Rosicrucian Digest*. The object was not to preserve the teachings of the Order in this manner for posterity, for this has been done in numerous other ways. It was intended, rather, to give future Rosicrucian members an intimate insight into our activities, our policies, and methods of accomplishing things in this century of the organization's existence.

Years later—in 1939, in fact—during the World's Fair of New York, a similar idea was promulgated by the directors of the New York World's Fair and others. Articles, devices, books, paintings, jewelry, photographs, motion pictures, phonograph records, electric light bulbs, and numerous other things depicting the industry and culture of today were deposited in a specially designed and constructed capsule that was called the *Time-Capsule*, and which was sealed and intended not to be opened until centuries hence. The Capsule was constructed of heat and acid-resisting metal and every scientific care was taken to preserve its contents. The press at the time launched the idea as something sensationally new, yet the same press had publicized our activity furthering a corresponding idea and purpose some five years previous.

The activities of Oglethorpe University, however, are not intended for sensationalism, nor are they intended to preserve a cross-section of all the things men of today use in every-day life. In a way, their intent corresponds more to our purpose. In their *Crypt of Civilization* will be interred an epitome of the world's knowledge, *what man knows and believes today*. Certain individuals or groups of individuals, who are constituted authorities on subjects, will prepare the treatises and materials that will be accepted for perusal by mankind centuries in the future. The Crypt will be sealed during an appropriate ceremony this coming year, or 1940, and it is intended that it shall not be opened until the year, 8113, A. D.

In the booklet entitled, "The Crypt of Civilization," presented to us by the archivist of the Uni-

versity, an article by him, explaining this great venture, says in part:

"In this last twenty-five years we have seen the gradual evolution of this dawn of freedom. It has come about through the conquest of many of man's hereditary limitations which prevented the free interplay of his thought with that of his fellow men. The barriers of time, space and distance have been thrust back by the aeroplane, the automobile, radio, television and the motion picture. We who have seen this evolution and are the inheritors of the accumulated wisdom of the ages know what we want and how to set about getting it. We are forging a new life for ourselves and posterity. We are creating a new world to replace the old: new substances, new forms, such as our plastics that never existed before, new thoughts and ideals. *But in all this chaos of birth we must not discard the culture of the past*, for from the accumulated experience acquired by the slow process of trial and error which has been built up during the centuries, lies the promise of a speedier solution of the problems of the future. Neither must we neglect to guard preciously the wisdom we have so laboriously striven for, and it is in this connection that the work we are undertaking here in history will be remembered long after we have passed away. I refer to the crypt. This concept, the daring, splendid and practical vision of our President, Dr. Jacobs, is so close to us that many of us do not evaluate it as posterity will. I probably realize its value more than the average person would, no matter what their educational background might be, for the reason that in my travels in many countries I have seen the dead fragments of former civilizations perished and scattered over the land, sport of the winds and wild beasts. I have stood in *the palaces and temples of forgotten kings and priests*, and wondered what they knew, and what their lives were. I have seen *the pillars of Asoka*, that great and wise king, who, to preserve to mankind the wisdom of the great teacher, Buddha, set up the rules of the Eightfold Path on columns of stone in every part of his great kingdom. They are practically all we know of this great king. I once stood in *Anuradhrapura at twilight* and mused on the scene of desolation spread before me, trying to people it with the life and glamour it once held when it was a city of a million people.

"Similarly I have seen *Ankor Wat*, the great capital of the Khmer Kings about whom we know so little; only their names. On the walls are beautiful sculptures showing how the kings and their harems and dancing girls lived, but nothing more. *Fatehpur Sikri, Golconda, Petra, Karnak, Chicken Itza* all are names and stones,

dead and forgotten. Each had its day of pomp and glory, its rise to splendor, then its light flickered and waned and died. Each is adorned with sculptures telling of its priests and kings, its power and its conquests, sometimes decipherable, sometimes not. Each had the opportunity offered it which we have, the opportunity to record for posterity all it knew of the world of which it thought it was so commanding a part, and each passed the opportunity by, toying with its own greatness and the pomp and circumstances of its puny kings, *and neglected the one thing that would have made it truly great, the passing on to posterity of its history, the history of the world in which it lived and the daily life of its people, their arts, sciences and literature*.

"Occasionally some king, as Asoka did, with Buddha's precepts, or as the emperor of China did, when after the destruction of the classics by Chinshih Kwang Ti, and their discovery, he caused them to be engraved on marble and set up where they remain to this day.

"In general however, the carvings extol the greatness of some king whose very name is no longer known. It is for this reason that Oglethorpe University will be regarded in the future as the greatest treasure house of all time, *for within its crypt will be placed a treasure such as no man ever deposited before*, a treasure of accumulated knowledge *that may free the world some day*, should our present civilization perish. On the other hand if our civilization has progressed to such a point that our present day culture seems childish and archaic, the deposit will still be a *treasure house of material of surpassing interest* to the savants who open it. No doubt they will be as pleasantly surprised to find we have many things they will regard as their own inventions, as we are, when we learn of the slot machines used by the ancient Egyptians, or the 'modern' plumbing which can be seen in any Pompeian villa. In the field of philology and ancient languages probably many of the slang words over which controversy had raged for centuries will be cleared up, and anachronisms and obsolete terms made plain. So, too, in the field of sociology, anthropology, ethnology, and comparative religions, the deposit will be of the greatest value; but, of course, of surpassing importance will be the historical data, photos, and motion pictures housed in the crypt."

Since the time when the Crypt is to be opened is so far in advance that it seems almost fantastic that a knowledge of its existence will be had by mankind then, it is interesting to read what plans have been made to insure the finding of the Crypt

in the year 8113, and so we again quote from the publication issued by Oglethorpe University:

"In order to insure that the crypt will be found in the year 8113, a systematic arrangement of plaques in all the most important modern languages has been made. The legend on the plaque is first printed on an especially prepared 100 per cent rag paper. This is then sent to the Bastian Brother's Plant in Rochester, New York, where it is enclosed between two sheets of cellulose acetate and subjected simultaneously to heat and pressure of 28,000 pounds to the square inch. This treatment moulds the whole unit into one solid sheet of cellulose acetate with the inscription hermetically sealed inside. When these are received back at the Oglethorpe University, they will be sent to all parts of the world to institutions of learning and to libraries in the western world, and to similar places in the Orient where in addition, some will be sent to strange monasteries hidden up in the shadows of Himalayan snows in Sikkim, to the Potala in Lhassa in Thibet, to temples in China and Japan, Siam and Java. A copy of the English plaque is being deposited by request in the Temple of the Supreme Council of the Scottish Rite of Freemasons in Washington, D. C.

"The exact location is determined by a triangulation from Stone Mountain and from Kennesaw Mountain which has been prepared by the U. S. Coast and Geodetic Survey."

What concerns us is that the Rosicrucian Order, AMORC, has won the recognition of so influencing the minds, conduct, and lives of the peoples of today that its philosophic tenets and precepts are one of the principal phases of enlightening and cultural thought of our modern day. It is needless to say that only those teachings which are well entrenched and have been in existence for some time, and which are embraced by intelligent peoples of this era, will be so honored. Dozens of the religious and so-called mystical cults which suddenly flare into prominence and attract attention and draw numbers of sensationalism seekers will not be asked to contribute their doctrines. It is undoubtedly recognized that possibly before the crypt will be sealed the light which they now radiate, if it may be deemed such, will have been diminished. Further, the teachings of such movements are too lacking in fundamental thought and original concepts to characterise the thought of today. Most of the popular cults expound to the masses of unthinking people what seems to them to be an astounding philosophy, but to students, educators, philosophers, and mystics it is actually plagiarized material from orthodox religions or philosophical doctrines that are extinct, and which has been revived and sur-

rounded with dramatic rubbish. The materials, then, which AMORC shall submit to be deposited will be in dignified and sympathetic company.

The diversified activities of the Rosicrucian Order, AMORC, are attracting the attention of many authorities in the literary, scientific, and cultural worlds. Universities and colleges on the Pacific Coast and in the western part of the United States, as well as curators of museums in these sections, are directing students of archaeology, Egyptology, and ancient history to the Rosicrucian Egyptian, Oriental Museum, because of its extra large and rare Egyptian, Babylonian, and Assyrian collection. The Rosicrucian collection of Egyptian antiquities is the largest in the western United States, and is so recognized by the large museums comprising the *American Association of Museums*, of which the Rosicrucian Museum is a member. It is not uncommon for antiquarians to travel several hundred miles out of their way to come to San Jose to study, and, with the permission of our curator, photograph certain of our exhibits. Recently a young woman, a graduate of a university in Europe, and associated for a time with several large museums there—and who is recognized as an authority on the subject of Assyriology, and lectures to students of Babylonian and Assyrian history in the leading universities of this country, such as Yale, Harvard, University of Chicago, Stanford, and others—was directed to the Rosicrucian Museum in San Jose to see and examine our Babylonian and Assyrian collection. She confirmed the statements of other authorities that our collection was the most valuable one on the Pacific Coast and had one of the finest displays she had ever seen.

It is only comparatively a few years ago that our Rosicrucian Museum consisted exclusively of the private collection of our late Emperor, Dr. H. Spencer Lewis. During his numerous journeys throughout the world and into Egypt, he collected and was given rare gifts of Egyptian antiquities. The collection was a very valuable one, and since he realized, as he so expressed it, that so few could see these valuable relics, he wanted them displayed in a public manner that would bring pleasure and benefit to a greater number of persons. One side of one large room in our Administration Building, adjoining our Editorial offices, was set aside to display his collection. It attracted such a considerable attention that the late Emperor finally donated his entire collection to the Order for the purpose of its becoming the foundation upon which a larger museum could be established. From it there evolved not only a larger collection but a large and attractive building which houses it, and which is visited by thousands of persons annually, many thousands of whom are not even members of AMORC. Many come for no other reason than to see its exhibits, its models, its dioramas,

and its various chambers and halls of different ancient architecture. During the Fall and Winter months, hardly a day passes when large school busses are not parked in front of the museum building, from them classes of grammar, high school, or college students are escorted through the museum halls. This recognition which we receive, and which comes to us in numerous ways, gladdens our hearts, for it means that among thinking people there exists an appreciation of what the Rosicrucians are doing today.

Recently we received a request from the publishers of the large Jewish Encyclopedia—which is an authority on Hebrew thought, language, customs, history, and religion—asking us kindly to lend them a photo-engraving of the view of the ruins of Ishtar Gate and the hanging gardens of Babylon, which Frater Brower photographed on the AMORC Camera Expedition in 1936 and which has been published in the Rosicrucian Digest. They informed us that they had seen this photograph and in their opinion it was the finest of the subject they had ever seen, and they desired it to illustrate an article on Babylonia for their new edition. Of course, a credit line will be inserted beneath the photograph, to the effect that the engraving was loaned through the courtesy of AMORC—The Rosicrucian Order. The encyclopedia consists of many volumes. An earlier edition of it is in the Rosicrucian Research Library, and it is a work that is extensively used in theological seminaries, colleges, universities, and reference libraries, as well as by students who can afford an extensive home library.

The new *Rosicrucian Research Library* (see photographs in the July, 1939, issue of the *Rosicrucian Digest*), which is growing daily in the number of volumes it contains, has recently been admitted into membership in the *American Library Association*. Every public or institutional library of importance in the United States is a member of that select association. Membership is not easily obtainable. The association stipulates, for example, that a library seeking admission must maintain a building of its own and that it must be constructed to conform to general library requirements and to provide certain facilities. Further, the library must have a minimum of so many thousand volumes. It must be open a certain number of hours weekly, and there must be in charge of it an accredited librarian, who is trained in standard library practice. The Rosicrucian Research Library's membership in this association adds to the prestige of this subsidiary activity of the Order, and assures every AMORC member that this new membership privilege meets certain high and accepted standards in the literary world.—X.

The Lost Books of the Bible

A Soror arises in our midst to ask us the questions: "Is the Bible a sacred book? Has it been profaned by man, that is, has it had books removed from it which finally became lost to mankind?" These, obviously, are very delicate questions, because they trespass on individual religious interpretations and beliefs. Perhaps it is best to cite historical facts, which can not reasonably be contested, and allow our FORUM readers to draw their individual conclusions from them. In addition, we shall give the *Rosicrucian mystical conception* in our explanation, or answer, wherever it is necessary.

We shall consider the Bible first from its external nature. The word "Bible," as is most generally known, is derived from the Greek and means not only one, but many books, or, in fact, a collection of books. The Old Testament (O. T.) was originally written in a variety of forms. The earliest Hebrew O. T. was written on the skins of animals, which, after being dried, were then rolled in the form of scrolls and tied with leather thongs, which were wrapped about them. Some of the historical records of the O. T. were taken from the accounts on the cones and tablets of the Babylonians. These cones and tablets were, of course, of clay, and the writing was inscribed in the cuneiform language by impressing the end of a wedge-like reed, which was used as a stylus, in the soft clay. The clay was then baked, which made the tablets and cones durable for ages, if not dropped on a hard surface. The New Testament (N. T.), being of a much later period, was written on papyrus, which was the common writing material of that period, but which had descended from the Egyptians who had been using it for centuries previous. These papyrus rolls were likewise in the form of scrolls and were tied in the same manner as the parchment.

When we consider the *internal* nature, or context of the Bible itself, we run into a great number of difficulties, for there is an obvious conflict between historical fact and the orthodox acceptance of the Bible as the actual, unadulterated word of God. The O. T. is a collection of fragments of songs of the heroes of Israel and incidents in the individual lives of the peoples of antiquity; and it is a collection of legends founded upon natural phenomena, such as floods, earthquakes, and falling stars; and it also includes inherited liturgies from religions now extinct. Persons who visit the southern states of the United States of America for any length of time, or who have lived in any of them, know how the jovial, simple people of the colored race, with their natural talent for singing, sing in the fields while they toil. In melodious voices, most pleasant to listen to, they sing, or we should say, chant, of

their duties, their hopes for tomorrow, of their ailments, their fears, their employer, their children, and of their God. Whenever these songs are reduced to writing, as has been done, we have a collection of the experiences and thoughts of these peoples. We know of their actual lives from them, and of their spiritual concepts, as well as their aspirations. We can almost group these songs by the seasons in which they are sung, and thus have a chronological arrangement of the activities of these peoples. If someone would take these songs and enlarge upon them, that is, take the colloquial expressions and explain them and give them factual background as to why they were sung and what they meant, we would no longer have songs, but *short stories* or tales—a sort of epitome of the history of the times as realized by simple country folk, and a biography of the people and their customs. *This is the manner in which the basis of our present O. T. evolved.*

The ancient Semetic nomad tribes, as they travelled around the great fertile crescent that borders the Southern and Western end of the Mediterranean Sea and that fringes the great deserts of Asia Minor, accumulated tales from various peoples whom they met. These concerned the creation of the world, the first man and woman, the great deluge and the wars that occurred between the existing civilizations and cultures of Asia and of Africa. These nomads began the first refinement of the O. T., which we have now come to accept as part of the Sacred Book, or Bible. They discarded conflicting songs and developed the most interesting and appealing into prose. The prose then, in turn, was put into an order that resembled a continuous history. Until this time there was no attempt to make of these stories religious dogma, or a moral code. The moral code was not added until the time of Moses.

As the tales of the O. T. took on a religious significance, the historical instances then became highly idealized. Historically speaking, the Egyptian plagues referred to in the O. T. are highly exaggerated, and likewise, it is conceded, is the manner of receiving the moral law or code atop Mt. Sinai. It is further generally held that Moses actually reduced to writing some of his laws, as did the great Babylonian Hammurabi before him, and of whose code he was undoubtedly aware. The written code of Moses is believed to form the nucleus of the Pentateuch. Coeval with the Hebrew priests and prophets were *the wise men*—certain naturally sagacious and shrewd individuals, whose intelligence soon made them outstanding among their fellowmen. These wise men were often consulted by the laity as to the meaning of the prophecies or the prose of the O. T. Their astute answers then were likewise included in the books of the O. T., and came to compose much of the *philosophy* of the O. T. The Book of

Job, one of the most profound of the O. T., is such an example, for it teaches philosophically that adversity may result in great spiritual prosperity.

Before the writings of the O. T. could be made canonical and be accepted as *the law of God*, two processes had to take place. The first was purely physical, and consisted of collecting into one volume the separate stories, songs, tales of the prophets, and the parables of the wise men. It was not merely necessary to collect them into a volume, but also to give them an intelligent continuity. Next, though they might make interesting and plausible reading, after they had been edited, such as we would find in reading a collection of newspaper articles relative to the events of the past century, *something more was needed*. They had to be invested with certain attributes before they could be accepted as being *sacred*, and as constituting the Divine word or law. The work of canonizing the O. T. was taken over by the Rabbinical Schools. In the First Century B. C., the cessation of adding to, or of substituting for any of the books of the O. T. actually began. The Rabbinical Schools then set themselves to the task of *edifying* the existing books and designating them as the inspired words of the prophets—consequently making of them canonical writings. It is from this beginning in the First Century B. C., that there has descended to us the belief that the O. T. is the *word of God*. The manner in which this was deduced is fairly simple. The prophets spake not their own words—what they told the peoples was not declared to be their own conclusions or opinions, but rather it was said to be the voice of God speaking through them. They were said to be, and they acknowledged that they were, the mouthpieces of God, *the direct agents of God*. They were illumined, and during those periods, there were revealed to them Divine messages which it became their solemn and sacred obligation to impart to mankind. Since the O. T., or its books, are the words of the prophets, they were consequently, by this line of reasoning, the words of God. The Bible, by this premise, then became a *sacred book*. Further, according to this reasoning, if a book is sacred, it must of necessity be perfect—infallible. As a consequence, nothing can be added to or subtracted from that which contains the word of God.

The person who today expounds the Bible as the word of God undoubtedly reasons in this same manner. He is probably not aware, however, that before the First Century much of the Word of God had been changed, deleted, and added to in the Rabbinical Schools. He further disregards, or is ignorant of the fact that the historical events of the O. T. were not messages of the prophets, but stories that were handed down by word of mouth for centuries, and most of

which came from the so-called pagan peoples. He further does not realize that many of the wise, erudite sayings of the O. T., as we have shown, were neither legends nor the postulations of prophets, but the interpretations of contemporary sages, some of which were even influenced by the Greek schools of philosophy, notably the neo-Platonic. In the main, however, the sacredness of the O. T. depends upon the belief that the prophets spoke the words of God.

This raises a number of questions, if one is skeptical, or just naturally sincerely inquisitive. Were the Hebrew prophets charlatans? Did they deliberately intend to deceive a credulous people of their own time and of future ages, or did they actually believe that they were inspired and moved by God to speak the words that flashed into their consciousness? In other words, is there also a remote possibility that the prophets labored under a self-deception, under delusions? As we study the lives of the majority of the great prophets, fragments of which exist in other literature than the Bible, we are deeply impressed with their sincerity, as it displays itself in their personal conduct. There has not been pointed out in a definite way that they were guilty of any acts of perfidy or that their personal actions from day to day and year to year varied greatly from the ideals they expounded as godly living; consequently, the next point to consider is the psychological one. What made these prophets believe they were inspired to speak the word of God, or deliver God's message unto man?

We, as Rosicrucians, might ask ourselves a like question. What makes us certain that we have a Cosmic revelation? *Divine words are Divine truths.* If the human mind successfully communes with the Infinite Intelligence, the Supreme Being, it is given an insight into the *absolute*—the great Cosmic—where there is not opinion, nor even contemplated act, but *existing facts*. Man sees what is and what always has been, when in attunement with the Cosmic; therefore communion with the Divine Intelligence serves man by permitting him to glean *Divine truths*, sometimes as words, which are immutable and indisputable.

It is necessary, of course, to distinguish between Divine truths and the truths of reason. A truth, as we often have said, is that about which we entertain no doubt, and which at the moment is irrevocable by ourselves or anyone else. Such truths are, however, not inspirational, they are usually deduced from a process of reasoning, sometimes quite laboriously brought out. Such truths, likewise, do not always affect us emotionally. They bring to a satisfactory culmination a chain of reasoning, furnishing an answer to self-induced questions, or to one asked of us. On the other hand, COSMIC TRUTHS, or intuitive truths, have an entirely different and more profound

effect upon us. Almost every intuitive truth rises suddenly to the fore of the consciousness, illuminating the mind like a comet flashing from out of nowhere, and darting across the dark heavens of the night. An intuitive truth, as a rule, has not been sought, yet it supplies an answer to questions more often sensed as existing in the recesses of the mind than made audible. Intuitive truths, as we know by common experience, arouse us to action, and their clarity and forcefulness enthuse us. We feel that we can not keep them locked within us—we are ebullient with the wisdom they bring. In other words, the reception of the intuitive truths of Cosmic revelation is always accompanied by a rise of spirits and an immanent sense of gratefulness for the source of the wisdom, and a corresponding desire to serve humanity in appreciation of our good fortune.

Instead of immediately seeking to avail oneself of the advantages that come from the wisdom of such truths, as we do with the truths of reason, these intuitive truths cause us to resort to expiation. Intuitive truths are not altered by subsequent experiences, or profound opinion, the result of the exercise of great intelligence. We know that such truths originate beyond the realm of our objective consciousness; they are prompted by spiritual forces and so we, as Rosicrucians, are by this means quite able to determine what constitutes *Cosmic revelations*. In like manner, the ancient prophets had their periods of illumination or revelation. To them, what they heard—the words that came into their consciousness—were the words of God speaking through them. There is, however, no doubt that the inspired truths that they gave to man suffered in being recounted by word of mouth, generation after generation before finally being made canonical, as we have said, in the First Century B. C.

Side by side with the canonic writings there existed, for a great period, the Apocryphal writings. Literally the Apocryphal writings were the hidden writings—the *esoteric teachings*. These esoteric teachings were consonant with the other books of the Bible, but were thought to be too profound for the masses of the people to understand. In fact, they were even thought to be pernicious for the great majority, but profoundly enlightening for the few. The book, "The Secret Doctrines of Jesus," written by our late Imperator, Dr. H. Spencer Lewis, contains much mention of these esoteric or Apocryphal teachings of Christ, which are not contained in the N. T. It must not be thought that the prophets and sages were partial towards certain groups or individuals in imparting to them the sacred teachings, but rather that they knew there were degrees of personal evolution and comprehension. They knew that all men could not understand truth alike, because all men were not ready for it. Some of the

truths had to be clothed in the comely little analogies, such as we find existing in the N. T. The truths had to be put in the form of stories related to the conduct and daily lives of the peoples, so that they could understand them, but there were others who could have the truths shorn of all these, presented with their full import, and these persons were the ones who received the Apocryphal, or esoteric writings and teachings.

Later, however, for some reason not explained, the esoteric teachings, or the Apocryphal writings were all declared to be harmful and thus were expunged permanently from the writings of the Bible. Then at a still later date, discovery of these writings showed them to be anything but harmful. A book of the Bible, for example, long declared lost, is the "Book of Jasher." Jasher literally means *the upright*, and the book contains many amazing statements, which conflict with Genesis, but are to the credit of Jasher. The book of Jasher is referred to in the present Christian Bible in two places—in Joshua X. 13, we find: "Is not this written in the Book of Jasher?" In Samuel I. 18, it is stated: "Behold, it is written in the book of Jasher." "The Book of Jasher" was reclaimed for the world by the great philosopher and preceptor of the Eighth Century, Albinus Alcuin. His discovery makes a thrilling story and romance. Alcuin himself tells authentically, in his inimitable style, how he discovered the forgotten words of the prophet and teacher, Jasher. Alcuin first published this lost manuscript in 800 A. D. Its translation, we are told, took one year and six months. It was suppressed by the English clergy until 1700 A. D. In 1829 it was rediscovered by an English nobleman, who, with fortitude, brought it to the attention of a more enlightened world. A copy of this early English edition came into the hands of the officers of the Rosicrucian Order, AMORC, and now rests in our Rosicrucian vaults; however, we have photographically reproduced the actual 1829 edition, in its entirety, and have made it available to the present world. It is indeed a highly monumental, mystical, and enlightening manuscript. (From *The Rosicrucian Supply Bureau* a copy of it can be obtained, including Alcuin's complete story of his discovery of the manuscript and the translation of it, and the difficulties he encountered.) Jasher accompanied Moses on his pilgrimages, and therefore the book records the true facts which occurred and which were lost to man for centuries.

So far, we have given consideration only to the books of the O. T. The N. T. is likewise venerated as the Word of God. The N. T. was begun after the life of Christ had been lived and ended. Certain ecclesiastics and general historians concede that the N. T. began with two letters written by Paul, the apostle, about the year, A. D. 51. Paul, as we know, had been journeying and

establishing new churches throughout Palestine and the neighboring states (Acts 13⁴—14²⁶), and preaching Christianity, which was still very much in its infancy. He frequently wrote letters of a semi-personal nature, telling of his experiences and his tribulations, sometimes giving words of advice. Two of such letters made a very deep impression upon his friends and his enemies alike, and caused very wide comment. The quoting of these letters and the discoursing upon them became the basis for the books of the N. T., as a collection of letters or epistles. As time went on, these letters actually developed into treatises, or shall we say, monographs, on diversified subjects and retained only the semblance of letters. In fact, they resembled letters only in that each was addressed to a certain person at a designated place. The letters, or epistles were now, actually, formal compositions, like the epistles to the Romans. Numerous other epistles followed, or, in other words, the style had been established as to the method of developing the N. T. as a canonical work.

It was not until the year, A. D. 180, that the Christian Church possessed a Bible in two parts, namely, the O. T. and the N. T. The first part, or the O. T., the Christian Church *took over* from the Hebrews, as we have seen, and the latter, or the N. T., was intentionally formed. We can see that our Christian Bible, as a sacred work, was entirely different in its compilation, or development, than the sacred book of the Mohammedans, or the Koran. The Koran was purely of native origin, written in Arabic and not borrowed from other religious peoples. In ancient times, the Bible was not extensively read or circulated. Of course, very few people could read, but it was not even circulated among those who could read. One was not expected to loan the Bible. It was the religious duty of each pious person to make his own copy by copying another. To make a copy for sale or to give one as a gift was a sacrilege. Superstitious people could not avoid the tendency of resorting to phylactery, and soon the Bible became an amulet and a talisman. It was conceived that the book was physically imbued with certain spiritual forces or properties which radiated from it. It, therefore, became taboo to touch the Bible except for sacred purposes, or to take an oath upon it. It is related that a Roman soldier seized the Bible (O. T.) from the home of a Jew, and that he was executed by Procurator Cumanus to appease the angered and affronted Jews. From the Fourth Century on the Bible was accepted as a sacred object—that is, in a physical sense—upon which an oath could be taken. It was believed that to take an oath while resting the hand upon the Bible was to be touching an earthly form which contained, in some manner, the spiritual properties of God.

There are numerous other misuses or talismanic uses of the Bible. Kissing the Bible was included in the liturgies, as a show of deep affection for God. This custom has descended to our day. Another custom which sprang into existence with the credulous was *dipping*. This consisted of opening the Bible at random, then with the eyes closed, dipping the index finger into the pages. Whatever verse the finger fell upon was thought to contain a Divine message intended at that time for the individual. Great stress was placed upon that verse, and because of the universal nature of the contents of the Bible, some interpretation could always be placed upon almost any verse which would relate it to the acts, past or present, of the individual, or to his desires. This tended to strengthen the belief in Divine intercession in man's affairs by this method.

Most of the so-called *lost* books of the Bible are but the Apocryphal books; in other words, books of the Hebrew scriptures, which were declared uncanonical by the Christians, and suppressed. To many, the suppression of these books connotes that they were unworthy of inclusion. That, however, is an erroneous opinion, for the Apocrypha were of the same implied divine origin as the books that came to be accepted. A careful, unprejudiced study of the expunged books shows them to be inspiring and often more revealing in their contents than some of the canonical works. The decision to exclude certain books from the Bible was mainly made by high church and ecclesiastical councilors. Often the motive for the exclusion was no other than that they conflicted with existing or contemplated religious dogma or creeds; in other words, that they could not be satisfactorily *adjusted* to the human conception of what should constitute *Divine Truth*. The councilors desired to strengthen ecclesiastic or church law by supporting it with an integration of all of the sacred literature, thus revealing that church law had its root in the *Word of God*. This integration, of course, was not possible so long as there were certain books of the Bible that opposed the arbitrarily adopted church code; consequently it became necessary, from the churchmen's viewpoint, to expurgate the books that they deemed objectionable.

There were a number of such council meetings, which were known as the *Lateran Councils*. These ecclesiastical councils were held in Rome, in the Lateran Basilica. They were all dedicated to Christ. Since the Lateran Basilica ranked as a papal cathedral, it became a popular place for these ecclesiastical conclaves, and from it they derived their name. A total of twenty such conclaves were held over a great period of time. The first series was held between 313-487, and they were later revived during the Middle Ages. The fourth Lateran Council was perhaps the most far

reaching in its decrees and influences upon the peoples and sacred literature, namely, the Bible. It was attended by the largest number of the celebrated, including both prelates and princes. The total consisted of 412 bishops, 800 prelates and abbots, and a great number of inferior clerics. Numerous canons were enacted, such as imposing the obligation of confession once a year upon all Christians, the establishment of the marriage laws; a series of resolutions were likewise proposed and adopted for the suppression of heresy and execution of the heretics, and providing for a method of torturous inquisition. Other church laws made for the establishment of monastic orders, funds to defray the expenses of the crusades, and defining what should be the intercourse between Jews and Christians—all of these decisions were related to the scriptures for their authority, and if the Bible opposed any of the edicts in its writings, it was *corrected* to conform to the council's requirements—X.

Cosmic Masters and 144-Year Cycle

A Soror in England puts to our Forum questions which are a compendium of a number of like questions which have been asked at various times by other Frateres and Sorores. This, therefore, seems the right occasion to answer them. The questions are:

"If the Great Masters live for the full span of 144 years, how does it come about that it is sometimes mentioned that some of them are on the Cosmic Plane? Presumably, if they live on this plane (the material one) for the full 144-year span, why should they be on the Cosmic Plane at all except momentarily, unless, having completed all incarnations, they are now permanently on that plane? And I have understood that only one had so finished His earthly incarnations, namely, Jesus the Christ."

No one knows just when the discoveries began, but the ancients—the Magi and the sages and perhaps even the common shepherders and nomads—noticed, if they were at all observant, that nature's principal phenomena were cyclical in occurrence. The most common cycle, of course, was the rising of the sun in the east at nearly the same time each day. The return of the seasons—spring, summer, fall and winter—occurred at quite regular intervals. This periodicity in nature was charted by man. It inferred that there was a unity and orderliness to nature; that the great phenomenon upon which all else depended was not a mere caprice, not an accidental or haphazard happening. It was further noticed that a strange geometrical symbolism was associated with many of these cycles. The intervals of time or divisions of their expression were often found to be either 3, 7, 9, or 12, or the square of those digits. Thus

the departments of the zodiac were found to be 12. The octaves of the Cosmic Keyboard are likewise 12. When we add the digits 1 and 2 together, we have the numeral 3; 12, squared by itself, equals the number 144. If then, again, we add the digits 144 we find they equal 9. The numeral 9 is a square of the numeral 3.

Man's earthly existence itself, we know from experience, is composed of 7 cycles. The first consists of seven years, and during this period physical and mental growth alone are noticeable. From the seventh until the fourteenth year, there is another cycle, and during this period the child's functions are more under psychic influence and guidance than intellectual. This is indicated by a keener emotional reaction to environment, a greater sensitivity to circumstances. From the fourteenth year to the twenty-first, a mental and emotional change takes place in the individual. He or she acquires greater self-confidence and reliance, which is accompanied by an increased personal power and the ability to do and achieve. It is the beginning of *the great creative period* in life. We could continue to enumerate and describe these cycles of the individual's life and call to your attention their distinctive characteristics; but this is not necessary, for you are undoubtedly aware of them. There are also, of course, the cycles of the phenomena of man's organisms, the cycle of the blood circulation, the rhythmic pulsation of the heart and the period or cycle of gestation which is approximately nine months.

In antiquity, no one knows just when the mystics and students of Cosmic laws discovered that there was another great cycle which they named *the cycle of incarnation*. This cycle averaged 144 years, or equivalent periods of time given other names than "year" in other centuries and ages. This cycle of incarnation is the span of years consisting of the interval from birth to birth; in other words, the time from our incarnation into one body until our incarnation in another. In the traditional records there is a tracing of incarnations for a period of a thousand years, and it shows as said, that this cycle (with but very few exceptions—so few as to make the regularity of the law definitely conspicuous), or interval of years between the incarnations, was not more than 144 years. In other words, if a person were to reside the entire 144 years on the earth plane, his soul would immediately, with perhaps a lapse of a minute or two, incarnate into another human body decreed for him by Cosmic law at transition. On the other hand, if by Cosmic decree his earthly existence was to be but a span of sixty years, then he would need to dwell on the Cosmic Plane after transition the interval of difference between 60 and 144 years, or 84 years. For a further example: If one passed through transition in childhood, say at 5 years of age, then according to this

cycle of incarnation the span of years on the Cosmic Plane would be 144 years less 5, or 139.

It is obvious, according to this law known for centuries, that the greatest length of time a mortal could reside on this plane in the same body is 144 years. There are frequently reported cases which find their way into news stories in newspapers and magazines, where a man or woman is said to exceed that age; but such cases have been proven, after actual investigation, to be without foundation in fact. The person claiming the greater age was either found to have no birth certificate or no proof of birth to support his claimed age, or perhaps the individual remembered an incident about which he had read, and which he confused with the year of his birth. If one case out of a million *actually proved* to be the exception, and if the person did live considerably in excess of 144 years, it would not affect the fact of the general law or cycle of incarnation.

"Why," might be asked at this time by some of our Forum readers, "does not everyone live his or her full span of 144 years on the earth plane, and then immediately incarnate into another human body decreed for them?" There are two reasons and the first must be quite obvious. We do not yet know how to live properly, even with all of the advances of science, and with the different systems of therapeutics, and with the safeguards to protect us from accidents, and with sanitation and hygienic laws. Then again, many of us are not altogether ignorant of what constitutes proper living, but we disregard nature's laws for one reason or another, and because of our violation we pay the penalty by a shortened mortal existence. The greater reason for not living the full 144 years on this plane is that the Divine Mind, the Infinite Intelligence, or God, as you prefer, has Cosmically decreed that our mission and the lessons we shall learn in one incarnation shall require a certain length of time corresponding to 20, 30, 40, or whatever number of years we live on this plane.

The soul of man, as we know from our Rosicrucian monographs, is not a separate, individual, broken-off segment, different in each human being, from its absolute source; but is, rather, part of the great oversoul or Divine or Universal Soul which permeates the Cosmic, and which flows through all human beings. This soul has certain attributes which it retains, the principal one of which is the *ego* or *personality*. This personality is the human reflection of the character and nature or essence of the Divine Soul. As a human reflection it is, therefore, most often very imperfect. This reflection or personality of the soul must evolve and develop from incarnation into incarnation as we acquire experience and subsequent knowledge here and now. The actual knowledge which the soul, or this personality,

acquires is of an *earthly nature*, the result of the fulfillment of its mission on the earth plane. It must be realized that the soul is not placed in the human body to acquire divine knowledge or divine wisdom but for the purpose of gaining experience through human knowledge.

After transition, there takes place what we shall say constitutes a digestion of this knowledge. This digestion consists of an appraisal of human experiences and accomplishments in the light of the Cosmic wisdom of the Great Soul, into which the human soul has been reabsorbed temporarily, and in which it does not lose its identity pending the time of incarnating again. During this interval, while resident on the Cosmic Plane, the personality or ego absorbs the full import of its earthly lessons. The wisdom of the great Universal Soul, of which, as we have said, man's soul is but a part, begins to evolve this ego, to segregate its experiences, point them out for their true values. If one of man's missions on earth can be accomplished quickly, or if it is necessary for the personality and ego of the soul to be free from the body for a great time, the earth span is made short and the soul is liberated, and it, with its attribute the personality, dwells for the longest portion of the 144-year cycle on the Cosmic Plane.

To make these principles clear to you, let us use a common analogy. Suppose you were desirous of learning geology and mineralogy. In other words, let us presume that it was your mission to become a geologist and mineralogist of distinction. Let us further presume that you had, as your instructor and preceptor, the world's greatest authority on the subjects. As a teacher or master of the subject he could not proceed to tell you all that he knew. His terminology would only confuse and confound you. Furthermore, he would not be able to find simple, ordinary words or terms which would have the same significance as the technical phraseology. In addition, there would be some things he could not even describe without having an example to point to. He would want you first actually to see the minerals, to inspect them, to find them in their natural state and locality. What would be the logical method for his instruction of you? Would it not be to direct you to a certain section of your country where there was a terrain which contained the minerals that he wanted you to study in their natural setting? He would most likely order you to remain for one year in this section and to look for all minerals of a certain kind or nature, giving you their general description. He would have you examine rock for the ore in which the mineral deposit would be found. He would require you to examine the surface of the terrain and many other things related to the study. He would have you impress upon your memory your experiences and

your observations, if you were not to make written notes.

You would then return to your instructor. When you returned, you would not merely have a heterogeneous collection of facts to go over or to recollect, but from them you would have evolved a myriad of questions to ask. You would seek to relate what you saw, as results in nature, with some law or cause which would give them an intelligent order so that your experiences and observations would constitute a usable knowledge or science. Possibly you would remain under the personal tutorship of this great instructor for three years before you would again be ordered into the field on another mission. When, however, you did depart for the next mission, you would have evolved your previous observations and experiences into the technical learning and wisdom of the geologist because of the interlude under the personal instruction and guidance of your teacher. Furthermore, your next mission into the field would be for a higher and more important purpose.

I am sure you can see from this simple analogy that the soul returns to the Cosmic realm for an adjustment and arrangement of its earthly experiences in accordance with Cosmic wisdom and direction, and so that the personality may receive further instructions on how to use its new knowledge to better effect, or to gain further lessons in another incarnation.

Using our analogy further—that of your being a student of geology—each time you would be sent into the field on a mission by your teacher you would remain longer, for you would have more to accomplish. You would not need to return so frequently to have your accomplishments in the field digested or analyzed by your teacher. Your instructor would not have to spend such great time with you to point out what you had accomplished and what you had not. You would begin to see the merits of your own work. *There would be only one exception to this:* Perhaps after you had become quite proficient in the field, your instructor might suddenly call you back after you had been in the field but a short time. He would intend you to help neophyte geologists. He would want you to learn teaching, as well as doing yourself. That would, therefore, be an exception to the rule. There might come a time when you would be far more valuable to the world as an authority and teacher of geology than as a field technician. Under such circumstances, you would not any longer need to journey into strange lands or traverse wild terrain in search of mineral deposits. You would, instead, become an instructor for others, an examiner of others. You would permit them to venture forth but you would be the one to criticize their accomplishments constructively.

And now at this point we are brought to a consideration of *Cosmic Masters*. In our early Neophyte Degrees we speak of a conclave of *Divine Personalities* or a *Divine Hierarchy*. This Divine Hierarchy is a group of Cosmic Masters or directors who aid in evolving the personalities of the souls on the earth plane. In the Rosicrucian teachings this Hierarchy is referred to as the *Holy Assembly*. They reside on the Cosmic Plane entirely. They once were mortals such as we, and the attributes of their souls were evolved as we are now evolving ours. Through incarnation after incarnation on earth—some of which were but a short duration, or a part of the span of 144 years—they lived, learned, and strived as we now do. In each incarnation they had a mission to fulfill also. After transition, when their souls were drawn into the great Oversoul or Universal Soul, their egos or personalities were impressed by the Great Divine Intelligence or the Cosmic Soul with the significance of their earthly experiences, and what would be expected of them in the next incarnation. Their egos evolved, perhaps through ages of time. The personalities of these individuals gradually were perfected, incarnation by incarnation, until eventually their personalities had that same degree of absolute perfection as the great Universal Soul itself, of which their souls were a part. Eventually came the *Great Illumination*, when the personality embraced with complete understanding and observance the universal wisdom of the great Cosmic or Divine Soul. No longer was it necessary for the soul and its personality to incarnate in physical form again. From that time on it resided continuously in the Cosmic realm and it was assigned the more noble task of inspiring other men on earth, of giving other souls who were incarnated the incentive to heed the wisdom of the Cosmic Soul, with which theirs was imbued, and to follow their example—the example of the Cosmic Masters.

There are, according to our records and the writings of the great mystics of all ages, at the present approximately 144 such great souls or Cosmic Masters constituting *The Holy Assembly*. They, like the instructor in geology in the analogy we used, are the guides and teachers of the still evolving souls and personalities. This, then, I believe, explains why the Cosmic Masters or those composing the Holy Assembly do not become incarnated in physical form again, except as the Cosmic may decree, for some purpose not within the realm of our comprehension.—X.

Facing a Crisis

Another Frater recently felt that it might be necessary for him to suspend his affiliation with the Order due to existing conditions over which he had no control and which were all acting to

bring his life to a climax, and it was necessary to write to this Frater and encourage him and show him a different viewpoint in order that he might be able to use the Rosicrucian philosophy to assist himself in meeting a crisis.

At some time or other in our lives, probably a good many times, we have to meet a crisis, a time when a decision is forced upon us in a sense; when due to conditions over which we have no direct control we are faced with a serious decision, possibly a loss financially, or the loss of a loved one, a change in the economic or political status of the state in which we live—all of which bring about a demand for a new adjustment. In a sense it is our environment acting upon us, and our immediate need is to change ourselves in some manner or other really to fit the environment in which we suddenly find ourselves.

For the individual who has been financially independent all of his life—who has a good position, and a good income, and who has conscientiously worked to keep his position established—any economic change, or any other change, which may come about to take this property, this income, or even his position, from him, will be literally the same as lifting him from one environment into another. He finds himself faced with an entirely different set of conditions, and at the same time he finds himself as an individual equipped with certain potentialities, certain habits, and reactions which absolutely do not fit into the new environment that has been brought about. Consequently, he sees a state of adjustment before him just the same as if he were literally transferred from one place to another.

Possibly one further item should be considered in this regard. One might ask, "Should not this individual have previously planned for such a possibility?" It is true that the most important thing of our existence is the *now*, it is also true that a reasonable attempt should be made to prepare ourselves for future contingencies, particularly when our whole life is more or less fastened or tied to certain material conditions. The individual who is lost because of an economic failure has done very little, or at least has prepared himself for little else, than his immediate business connections, and should his business fail he has nothing to which to turn, nothing upon which he may lean.

This, of course, is one of the messages of Rosicrucianism, and not only of Rosicrucianism but of all religion and philosophy—to teach man to gain early in life, or at least as soon as possible, this conception of value—that one cannot base his whole life upon a material value and expect to be able to make adjustments should that value be shattered. Unless we have in our lives a conception of values which are not material, and to which we can turn in a case of need, we are cer-

tainly literally stranded should the material things be swept away from us. Consequently, the best insurance for a time of readjustment or crisis is to know that value cannot be measured in terms of dollars and cents, and to have built up a dependence upon the power of our inner beings, upon the growth of our own souls while we were not worried about the matters of adjustment and a condition of crisis confronting us.

It is so easy for the human being to procrastinate. Most individuals who are faced by a sudden adjustment succeed or fail depending upon how well they have previously planned their lives. Some become hysterical, some turn to extreme forms of religion, or to peculiar practices and philosophical trends of thought. They suddenly realize that that to which they have contributed value has failed to support them, and now, panic-stricken, they attempt to readjust their lives overnight, to find hope, faith, confidence, and a foundation upon which to stand in an immaterial concept, in a loving God, or with a philosophical teaching. This cannot be done overnight. It is impossible for one to turn suddenly from a material world to an immaterial world. Miracles can happen; changes in a man's or woman's existence can come about remarkably fast, but the groundwork must be laid before.

Many of us who have this Forum brought to us have much for which to be thankful; there is no doubt that there is a crisis to be faced by us individually and collectively from time to time in a complex world such as the one in which we live, but we should be thankful for the knowledge that we are able to acquire, and thankful that we are not limited in the advancement which we may seek. And we should not only be thankful for these things, but determined that we will use them to the best of our ability, that we will, knowing that there are changes in the world which are going to directly or indirectly face us all from time to time, prepare for that eventuality in which we might literally be placed in another environment.

We should lean heavily upon Rosicrucianism; we should take advantage of the opportunity to apply even in the most simple ways the laws which we are learning and determine not to forsake this knowledge regardless of what pressure might be brought to bear upon us since it has been our choice upon which to build a broader scope and comprehension of value in our own minds. It will serve to establish for us a support upon which we can learn in case other values which we use from day to day should suddenly be swept away or taken from us.—A.

Duality

A few months ago, in this Forum, we discussed a question of a Soror who asked concerning Rosicrucian doctrines. As a result of the comment at that time various Fratres and Sorores have asked concerning various points of our teachings whether or not this particular concept or that particular idea is one of the fundamental principles of Rosicrucianism.

As previously stated, considering the broad scope that is covered in the teachings and the practical philosophy which is built up in the minds of those who carefully follow the Rosicrucian course of study, it is difficult to select even a few items and state that they are fundamental and basic. Therefore, it is not advisable for us in our thinking to limit ourselves to any certain Rosicrucian doctrines, or we might say fundamental concepts, as being more important than others. The only way in which we might state that one Rosicrucian concept or principle is more important than another is in the sequence of the facts presented in the Rosicrucian philosophy. That is, some concepts must precede others. We must be informed of certain basic ideas before others can be built upon these fundamentals.

One of these fundamentals is the principle of duality, and by that I mean, primarily, the duality in man's existence. Early in our teachings this subject is first approached, and it is pointed out that man is a dual being, and on this premise many of the important factors of the Rosicrucian philosophy, as well as the practical application of its principles, are based. That man is dual, is easily demonstrable. Man consists of a certain chemical composition; that is, his body is of the earth. It can be analyzed from a strictly materialistic, chemical viewpoint. There can be nothing of a material or chemical nature found within the human body that is not found elsewhere within or upon this earth. In fact, man's body—speaking strictly from a materialistic, chemical viewpoint—is not worth very much. I believe it has been stated that all the chemical equivalent of a human body could be purchased for less than a dollar, and to this the greatest amount that is added is water to compose man's body as a physical unit. But to combine those chemicals, as we well know from our First Degree teachings, does not produce a human body. There is another factor that enters, a factor which evades chemical analysis, and that is the factor which in general we call life. It is a manifestation of an immaterial force operating through a physical unit or vehicle. Therefore, man is dual in that he is material and immaterial, body and soul, objective and subjective, brain and mind. All of these dualities run together, and we are easily conscious of their existence within and as a part of us. This is a

very important factor for the student of metaphysics and occultism to consider. It is no use for me to go into detail here—as it has already been done in the lessons—to point out how man, through living in a material world and having forced upon him materialistic viewpoints, has gradually built up such a materialistic attitude that his whole being revolves around materialistic conditions.

That is, he easily responds and reacts to material stimuli while those things of an immaterial nature do not keenly impress him. While man has devoted much of his life to becoming familiar with material phenomena, he has failed to develop the other side of his being, the subjective mind and intuitive faculties, and as a result he does not quickly respond to stimuli of this nature. If a person has never realized through any sense perception a particular thing, he could have no way of describing such an unrealized thing except in terms of something that he had previously known. In other words, it would be impossible for you to describe another world in which there were no physical or chemical elements existent which exist here in this world, in which there was an entirely different basis for what we call matter, and everything manifested differently. The only way you could conceive of such a world would be to visualize and describe it in terms of what you now know as an existing world.

Therefore, the student who first begins the study of the occult is at loss to cause a manifestation of any kind that is not comparable to a physical phenomenon, and he attempts to visualize or force into existence manifestations of certain efforts on his part in terms of what he should see, hear, or feel, and in that manner he is hindering rather than promoting his progress insofar as the understanding of psychic phenomena is concerned. He is simply attuning his objective faculties to receive the impressions from physical stimuli, whereas what should be done is to build up the ability for his subjective faculties to perceive the stimulus of things which cannot be measured in terms of physical existence.

In other words, we cannot conceive non-material manifestations in terms of physical manifestations. That which is physical is physical and can be perceived by physical means. On the other hand, those things which are not physical—which are not material—cannot be perceived by physical means, because they do not exist on the same plane. It is true that vibrations underlie the manifestation of all things. Nous itself is vibratory in nature. It is the underlying manifestation of all existence, material and immaterial. But in order that we may exist in the world in which we are placed, we are given five outlets to the understanding and to the perception of certain vibrations. Our five senses constitute these outlets, and

therefore we have a narrow field of impressions reaching our objective mind through these five channels. The rest of creation also exists as a vibratory force. We are capable even in our physical bodies of adjusting our perceptive faculties through our subconscious, through our soul, to the reception and perception of a higher range of vibrations. Therefore, in your exercises and experiments, and in fact, in all the study of the teachings, constantly impress upon yourself this factor of duality—that you are both physical and immaterial, and that you are trying to balance within your own being the existence of these two faculties. To cause them to harmonize is the greatest accomplishment that man can make within his own being, because then he is living as he was intended to live, and bringing to its highest potentialities the manifestation of the physical body and of the soul at the same time. Dismiss from your thoughts the necessity of having to have every manifestation be in a material form. In performing the exercises relax and give up entirely the idea of a previous conception of what you think should exist, or what you want to take place, and you will come to the realization that the manifestations on these two planes are different, and through meditation, contemplation, and concentration you can raise yourself to the understanding of the activities of a higher plane of consciousness, and fully understand the scope and activity of the soul itself.—A.

Something Must Be Blamed

A Frater presents our Forum body with the question: "Why have I experienced adverse conditions since I became a Rosicrucian? What has Rosicrucianism done to cause this?"

From the first part of the question it appears that the Frater is sincerely seeking to learn why in recent months his conditions or personal affairs have changed for the worse. In the second part of the question, however, he associates his adversity with his Rosicrucian membership.

When something out of the ordinary happens to us, whenever we become conscious of it, we either comprehend the cause at once if it is not concealed or too difficult to determine, or we speculate as to what it is. Thus, for example, if while walking along the street we suddenly were catapulted, thrown prone upon our faces, we would, after getting to our feet and inspecting our injuries, look about us for the cause. If we saw a banana peel a few feet behind us, that would answer the question in mind. If we did not see that or some other obstacle, or a boy standing nearby with a cane, we would begin our speculation—in other words, a process of conjecture. In this series of guesses the last thing we would suspect would be ourselves. We would not think our

careless walking, the shuffling of our feet, and indifference to our direction *might* have caused us to trip ourselves. The cause, especially if blame is to be associated with it, is nearly always imagined by us to exist in something else.

No one who is now a Rosicrucian member and who is facing some adversity, regardless of what it may be, is confronting trouble for the first time in his life. We will presume, however, that the Frater's adversity is different and more severe since he has become a Rosicrucian member than any other he has ever experienced. The fact still remains that his life was *not* a Utopia before he became a Rosicrucian. In other words, his every wish was not always granted, he did not have an abundance of everything he needed, there was not an answer forthcoming for every question that arose in his mind, nor was he capable of doing everything he wanted to do. Consequently, we repeat, his was not a life of perfection—he was conscious of some need, something he wanted or felt he should do or attain. It was this realization that must have made him seek Rosicrucian membership. It is presumable that if that were not so, he would not have affiliated with the Order. In fact, it would not have been necessary for him to do so. Therefore, we conclude that these imperfections, these adversities he experienced before he became a Rosicrucian, were related to some cause or causes. He must have sought to find some explanation for them at the time. Either the cause of them was inherent and could actually be related to the happening, or he had to surmise it from something—anything that was just a little different in his routine of living or which constituted some new or different event in his life.

Is it just that some new event or experience in our lives should be blamed for all happenings, the direct cause of which we cannot find? Shall we say, for example, that racketeering, gambling with slot machines, greater wars and more general moral turpitude are the products of Christianity since these either did not exist before Christianity, or did not exist in the same manner? Do you hold that every illness you now suffer, and which you never had when you were a child, is caused by the fact that you are married—because marriage constitutes a change in your life, a new era or cycle? It reminds me of the manner of telling time in antiquity, even during the time when the solar calendar was in use. Each year was designated by some event, and time was calculated by the events themselves. A year was said to be the year of the flood, the year of the plague, the year of the invasion. People would say it was the second year of the great king in trying to indicate some period; or they would say it was the third year after the falling star. Even today, in recounting events, to place them in a general period of time that can be realized by our listeners or

readers, when we do not know the exact year we say it was "before the war" or "after the revolution" or "during the depression." Still, I repeat, these outstanding events or occurrence in our lives must not be credited or held responsible for happenings unless we can definitely prove by facts acceptable to intelligent people that they were the cause.

Most of us allow our lives to become such a dull, monotonous routine of existence that everything which occurs in them out of the ordinary seems to constitute the starting or beginning point for a new period of personal existence. Thus, a man who gets an unusually severe toothache seeks to determine the cause. He thinks back over what he has eaten during the day; his diet was the same as the day before, and that was practically the same as the previous five or six days. Then he suddenly remembers that last Friday he ate four pieces of candy—an unusual event for him—and immediately he concludes that that must be the cause.

This course of erroneous reasoning is easily understood. That which is done regularly or is commonplace and which we have never found to be the cause of anything that is strange in our lives, or of an unusual happening is of course not even suspected. When something unusual does happen, however, we immediately attribute it to any unfamiliar thing or occurrence in our lives. It is the weakest kind of circumstantial evidence. Without attempting to be facetious we might say, by the same line of reasoning, that if we suddenly develop a great liking for the eating of rice, it should be traced back to the fact that for the first time we took our laundry to a Chinese establishment, and that in some way influenced our appetite for rice!

Rosicrucianism is not an uncanny influence that settles down upon or surrounds an individual, or places him in relation to other things or conditions without his volition or knowledge. The only influence that Rosicrucianism exerts upon you is upon your mind, your thinking, your attitude toward yourself and the universe at large, and you are always conscious of these influences, you have the volition to accept them or not. Rosicrucianism is neither a curse nor a blessing except to the degree and in the manner that you use and apply its principles and teachings. If you cannot definitely relate some event or happening in your life to the use of some law or principle of Rosicrucian origin, *why associate it with your Rosicrucian membership?* If you took a new position of employment six months ago, would you associate slipping and breaking your leg, having a bad attack of indigestion or receiving news that a dear one had passed on, with the fact that you took the new job? You would not, because you would not

see any logical material connection between the happenings and the new position.

Therefore, likewise, do you believe that your membership in the Rosicrucian Order is going to inculcate within you or surround you with any forces or powers that are going to be destructive or detrimental to your best interests? Such a superstition is bordering on fetishism. Today, among certain primitive peoples, men before going on a journey consult a "shaman" or medicine man who is supposed to invoke some supernatural powers. Before they depart they go through a certain ritual in which the shaman chants incantations and, taking some object which is supposed to be possessed or imbued with the supernatural powers, touches the one who is to go upon the journey with it, or waves it over his head. After that, the individual sets forth. Consequently, whatever happens thereafter, if the cause is not actually seen, is attributed to this fetish and its powers used in the ceremony. Thus, if a rock suddenly crashes down the side of the mountain and crosses his path, he believes it caused by the fetish. If he stumbles and falls while running along a path in the forest, the fetish is held responsible as well. If he suddenly discovers and is able to kill game with greater ease than usual, the fetish receives the credit for it. If there is any one thing that we Rosicrucians should attempt to abolish and attempt to correct in our thinking, it is an adherence to superstition.

Likewise, we have members who report that since they discontinued active Rosicrucian membership, conditions or circumstances have changed for the better, and therefore, they actually believe that because they discontinued their membership, the act of discontinuing their membership in some mysterious, enigmatic, inexplicable way caused the change in conditions. What they have done is to compare their present circumstances and conditions—which undoubtedly are improved, and which improvement is undoubtedly due to a number of very actual material things—with a like period three, six or nine months ago when they were in the organization, when at that time economic, financial, health and social conditions were different. And, because they were members during the unfavorable time, the unfavorable conditions are credited to the organization; and because during the time when conditions improved for them they did not happen to be members, they consequently attribute such improvement to the fact that they are not members. I would like to say to such persons: "How about the millions who are suffering adversity and who have not even peace of mind, and who are not members of the Order—perhaps never even heard of Rosicrucianism?" Since Rosicrucianism cannot be held responsible for their circumstances, what explanation can be made? Would it be right to try to

explain the misfortunes of these millions of persons by sensible and logical reasons, but in turn blame personal adversity upon the fact of Rosicrucian membership if one happens to be a member?

So let us not cast aside good sense and logic in dealing with these matters.—X.

Knowing the Masters

A frater from the State of Michigan makes a very interesting statement at this time, which is related to questions answered elsewhere in this issue concerning the 144 year cycle. The frater says: "Now, Christ—the greatest avatar of whom we have ever known—terminated an earthly incarnation (the one in which he became so famous) many years ago. Since then, the periods of 144 years should have given him several following incarnations. Then, too, when we remember that in each incarnation we DO ADVANCE, it seems as though we should have heard of even *greater* avatars in the last 1900 years. Yet we have heard of no such persons." This is an intelligent statement, and indicates that the frater has given considerable thought to the Rosicrucian doctrines. The statement, however, is founded upon two premises which are not wholly accurate; that is what is perhaps confusing our good frater.

The first premise is that Jesus the Christ would continue to reincarnate every 144 years into another human body. If he did, most certainly such an evolved soul personality would make itself known to humanity by its conspicuous and marvelous deeds. However, if Jesus, in the body and with the personality that is celebrated and revered in Christian literature, had attained that perfection of soul personality where his ego was in harmony and absolute attunement with the Cosmic Soul, there would be no further need for him to incarnate in physical form. He would then comprise one of the number of the great Holy Assembly of evolved souls and personalities that reside eternally on the Cosmic Plane to direct the development of lesser humans and personalities. This does not mean that mankind would be deprived of an avatar in a physical form in the future, or that they would never have avatars to dwell among them. It does mean that other avatars would come later, and under His divine direction do in many ways what Christ has done. These other avatars would continue to incarnate until they, too, had attained such perfection that they would be eternally absorbed into the Absolute, or the Cosmic Soul, of which all human souls are a part. Let us presume that such is the case, that Jesus the Christ will not further incarnate, and has not since the Biblical era, and that in his place other souls have evolved through the ages to become guiding lights for mankind—who were

these other avatars and when did they appear? In fact, the frater himself says, "yet we have heard of no such persons."

This brings us to the second premise of the frater's conclusions. It is that all avatars must be known or judged by the acts of another, and since no one can be found, or is known to have lived, who acted just as did Jesus the Christ, that therefore there have been no great personages worthy of being heralded as avatars since His time. This infers that there is a type of conduct, or method of living, which definitely characterizes an avatar. Those who conform to it are so recognized, and those who do not are not of that category.

We must, consequently, analyze just what we mean by adept and avatar, which words we frequently interchange, and then determine if there have been any humans since the time of Christ who are worthy of such an appellation. If we say someone is adept at something, we mean he or she is skillful or proficient, outstanding in what he is doing—thus, a master sculptor, renowned surgeon, celebrated physicist, and musician are all adepts. One who has a mastery of the knowledge and application of something is an adept. It follows then that one who is proficient in the application of spiritual or Cosmic laws is a spiritual or *Divine Adept*. The word, avatar, is Hindu and a Sanskrit derivative, and mystically it means one who is an epiphany, or a bodily manifestation of a deity—to put it simply, the embodiment or incarnation of a spiritual personality.

From the Rosicrucian and the ancient mystical point of view all humans have souls which are of a Divine nature, and there are no degrees of Divinity. Only the soul's attributes—its ego or personality—are evolved to a state of Divine perfection, and therefore can consequently be imperfect; so an avatar can not be one in human form who possesses some attributes, elements, or characteristics of his nature or being which other humans do not possess. His distinction must exist in the personal development and perfection of what he has, which is not unlike what other humans have. So an avatar, from a truly mystical conception, is one who likewise is proficient in the application of his immanent Cosmic and psychic qualities. How do these acts or qualities manifest themselves so that we may recognize them and hail them as the attributes of an *avatar*, *adept*, or *master*? We must, as Rosicrucians and mystics, concede that the Cosmic has no end it is seeking to attain, no obligations to fulfill, nor any plan to execute. If the Divine Intelligence were exerting mind or energy of any kind to seek to accomplish something which had not been achieved, it would connote that that which is imperfect and that God or the Cosmic still needed to attain perfection. It would indicate that the Cosmic had to depend upon, or await conditions

and circumstances for the results It wished. All of this would subordinate the Cosmic to other things and conditions, instead of making it supreme as it is.

The only sound premise in metaphysics and in true mysticism is to recognize that the Absolute, Cosmic, or God, whichever term you wish, represents and is perfection, and is infallible and has always been; therefore, the primary Cosmic law is that all expressions of the Divine Intelligence, wherever they are to be found in the macrocosm or the microcosm—the spiritual and physical worlds—maintain their intra and interharmony. From this we see that the Cosmic is not seeking to have any avatar or adept accomplish anything for or in behalf of it on earth, but to have all men live according to what has been established.

Adepts and avatars are evolved not created. One who lives consonant with Cosmic law strives not to oppose its principles as expressed in and around him, but rather seeks to conform to them. He, in other words, tries to learn what constitutes the harmony of every physical, mental, or spiritual state or condition in which he finds himself, so as to derive that afflatus, that profound peace and happiness which comes to those who so live. This is far from being a simple task, for the foibles of man's nature and the temptations he encounters all have a tendency to divert him from his path. He, therefore, hardly ever lives a life on earth that absolutely resembles this spiritual and Cosmic perfection. If, however, he persists, his determination makes him more conscious of the wisdom of his soul; he is frequently guided by the Higher Intelligence, his mistakes become less frequent, and the penalties less severe. He becomes more receptive, less positive and adamant, and more amenable. Those higher phases of his nature, which men designate as the virtues, become more apparent in his life than do the exercise of the passions and appetites. He knows and understands the functions of his body and all things are relegated to their proper place and purpose, in accord with the great order of the universe, of which he is conscious. He is sympathetic and understanding of the trials and tribulations of his fellowmen. He seeks to open their eyes, to have them walk with greater vision the paths of life, instead of plodding and stumbling along in darkness and ignorance. He knows that he is no more Godly than other men in essence, and yet his acts make of him a God on earth to those who can not yet understand what he seeks to tell them. There is no father who believes he possesses qualities which in some manner or way his little son or daughter who stands before him can not equal, yet, to the child his father is a master of every situation—a great deity to whom all things are possible.

This, then, constitutes the desires of one who becomes, because of them, an adept—to help hu-

manity to help itself, through a knowledge of self and the Cosmic laws is his main concern. How the adept shall accomplish his end is not a process or method that can be standardized so that all immediately recognize it. Men of each age are different. As much as we admire and venerate the ways of Christ in sacred literature, can you imagine Jesus Christ today on earth in this Twentieth Century, conducting himself in public in the manner related in the Bible? It is not conceivable, for his ways of then would not be compatible to these times. His spiritual motives would need to find an outlet and expression in forms that would be comprehensible to the people of today. He could no longer speak to the people in parables concerning the life and problems of the simple fisher people of Galilee. He could not use the analogies of the camel. He could not demonstrate phenomena, which today might be likewise accomplished in a hospital or laboratory. He would not impress people with the magnitude or import of his message, unless he used ways consistent with the age in which we live.

The avatar today would need to amaze our scientists and startle them into recognition by his masterful knowledge of physical laws and the properties of matter with which they are struggling. He would need to astound psychologists and psychiatrists with his profound understanding of the functioning of the human mind. He would need to show that there are intangible qualities existing in the blood and in each living cell of the matrix of the human system, which contributed to the psychical qualities of man, and which could not be weighed, dissected, counted, augmented, or substituted. He would have to reveal to physicists that the key to the mechanical principles of faster transportation and communication lies not in greater combustion engines, or revolutionary principles affecting the existing ones, or some higher frequency or energy of an electrical nature, but rather in the human mechanism, in the processes of thought, and in the nature of consciousness. He would have to show the chemists of today that life can be chemically created, but something more than life has made the greatest manifestation of all—*man*. He would have to introduce such systems of diet and hygiene as have not yet been conceived to make plain that right living is far more essential than the development of complicated systems of therapeutics for the cure of the ills that come from improper living. He would not dress conspicuously; he would not appear austere; nor walk about in sandals, nor speak in a strange tongue. To the intelligent classes he would be proclaimed as a supreme, *uncanny genius*, whose respect and admiration he would win by his brilliance and by his *actual accomplishments*. His greatness, by contrast, would make them humble and they

would seek to be his disciples. They would flock to hear him speak. He could not proclaim himself as the son of God. Instead, he would proclaim himself as one of the brothers of humanity, all of whom were sons of God. He would not exhort mankind to be saved, but rather that they cease wasting their divine privileges of living and let him show them what God had created for their use and understanding.

A lesser avatar than the one just described might not be so diversified. He might devote himself unselfishly to but one great human enterprise, in which he felt he could best serve humanity and lift it upward. He might, like Pasteur, or Madame Curie, or Edison, and a host of others bring untold happiness, by his accomplishments and, more important, a respect for God's laws as manifest in nature. He might cause thousands upon thousands of people to *think*, to turn their consciousness inward, to meditate and cogitate, as have some of the great poets, philosophers, mystics, and Rosicrucians. He might create great works of art, the beauty of which, in the expression of their form, would cause mankind to sense in earthly forms a greater beauty and compel them by its attraction to seek and to aspire to an understanding of the harmony in all things.

I say to this frater, therefore, who wants to know if there have been other avatars, and where they have been since the time of Christ, to look through the Hall of Fame and he will see in the great deeds done unselfishly for humanity and civilization by the men and women whose names are there, the souls and minds of avatars, even though they were not so proclaimed. There are avatars with us now, and they do those things in our midst which stimulate our imagination, cause our pulses to pound, and awaken and quicken the psychic powers within us. They cause us to aspire to the spiritual life—what more could any avatar do?—X.

Modern Abuse of Saint-Germain

A soror voices questions that reflect the thoughts of many persons. She asks: "Who was Saint Germain? When and why was he made a saint, and what foundation in fact is there for the claims of certain modern societies that they are descendants of his movement, and for the individuals who claim to be his *special messengers*?"

Men are so constructed that they are inclined toward vanity, which often displays itself in inordinate pride. We often hesitate to accept another's word as law or fact, or as being superior to our own ideas, especially if the statements are presented merely as the individual's personal opinion. Before we accept such a statement, there has to be a preponderance of what we consider authority for it. This in itself is a creditable trait in human nature, but with most people it does

not go far enough. What they accept as *the authority* for another's statements is often as shallow as the statements devoid of any claim of supporting authority. Authority for a claim should be such indisputable evidence as would be accepted by any intelligent group of persons. If we personally, as individuals, claim to have any connection with a society or fraternity, we should be able, upon demand, to show a membership card, proving membership in it, or we should be able to produce certified credentials from the officers of the society, vouching for our membership. Likewise, if a society or movement claims to be perpetuating traditions or teachings of an ancient order that is established in other lands, it should be able to show not only its own teachings, but that its teachings in the main parallel the precepts, symbolism, and purpose of the ancient teachings. It should have in its possession documents confirming and ratifying its claims, from the associated bodies of the fraternity or order throughout the world with which it claims connections. If it has not, or can not produce these things, there is a remote possibility that its claims are genuine, but most probably they are false pretense.

It is quite evident that for a leader of any of the so-called mystical, occult, or religious societies, or organizations or cults of today to obtain *documentary proof* that he or she has the authority to perpetuate an ancient movement or that his society is recognized by the genuine initiatory and mystical societies throughout the world, is nearly impossible, unless he and his movement are actually what they claim to be. To claim, for example, that you have been authorized by Saint-Germain to establish an organization today perpetuating his mystical philosophy and occult teachings, provokes challenges. The natural suspicion of people asserts itself. *They want to be shown.* The fair, but sincere person wants such evidence as would be acceptable to any group of thinking and intelligent persons. They would want to see charters, documents, and letters from Saint-Germain himself, or any equally authoritative, recognized successors, to that effect. The present claimant, of course, can produce NO SUCH TANGIBLE EVIDENCE, therefore, these sincere, studious people drop away from the claimant with a very strong and justifiable suspicion that the claimant is a *fraud* of the worst kind.

The unthinking and credulous people, as a force of habit rather than a natural desire, also investigate the claims of the leader, but their investigation is of a thoroughly different nature, and they accept preposterous explanations. They are told that through some epiphanical manifestation, Saint-Germain *appeared* to the leader on Mt. Shasta or elsewhere, and gave him oral instructions and authority to form the organization, and that he poured into the leader's ears all of the

teachings that he now expounds. The leader further claims that by certain theurgical processes Saint-Germain repeatedly appears to him and gives him further instructions on what he shall expound and issue in his books. When the leader has finished with this fantastic tale, what further authority has the listener received?—NONE. He still has just the mere empty words of the leader. Of course, if the listener were thoroughly familiar with various systems of occult philosophy and had studied the writings of many of the past occult philosophers, he would find a strange—*very strange*—resemblance in the so-called Saint-Germain teachings as expounded by the modern leader and the writings of contemporary philosophers and mystics and those of the past. The teachings, however, are not what Saint-Germain actually expounded, nor perhaps what he ever knew of. Therefore, the movement existing today, professing to teach the philosophy of Saint-Germain on his request—the leader of which claims to have contacted Saint-Germain as an *ascended master*—has actually no documentary, legal, historical or traditional authority to support its claims. Furthermore, I repeat, most of what he expounds never was written or uttered by Saint-Germain, as can be verified by referring to the actual writings of Saint-Germain, as they appear in ancient Rosicrucian records, or in the authoritative biographies of Saint-Germain, or in the writings of his contemporaries which refer to him.

Most of the credulous followers of this leader and his society today—which, as we have shown, has absolutely no tangible authority for its establishment, other than the fantastic revelations the leader claims to have received—believe that Comte Saint-Germain was a saint in the ecclesiastical sense; that, in fact, he was canonized by the church. This misconception is fostered by the fact that the organization, either *wilfully and assiduously* or *ignorantly* in its literature, deletes the hyphen between Saint and Germain. The Saint is an integral part of the individual's name, just as Saint is part of Louis Claude de Saint-Martin's name, and is part of the name of hosts of people living today—one need only turn to a telephone directory of a large city and he will find Saint incorporated as part of the name of many persons listed therein. In all historical and mystical writings referring to Saint-Germain, the name is hyphenated, to show that he was NOT a canonized individual or that he had no such ecclesiastical title.

The next abuse of Saint-Germain by this present-day society is attributing to him all rubbish which they expound to their followers from public platforms or in books which they publish. Saint-Germain never taught, believed, or thought one-tenth of these inane ramblings which are now incorporated in a text, to which his name is af-

fixed, or claimed for him, and which it is further stated he is pouring forth into the ears of the leader almost hourly. Why the leader of this present occult movement selected Saint-Germain as his patron "Saint," to give background and atmosphere to his modern cult, is difficult to say. Perhaps it is because of the dramatic career and life of Saint-Germain and the mystery which to some seemed to shroud his life. It is known that Saint-Germain left no documents of authority, attempting to establish a society or organization founded upon his life and beliefs, because he himself was affiliated with the Rosicrucian Order; consequently, there is no book or paper in existence which is apt to come to light to make the claims of the present leader indisputably mendacious. Therefore, Saint-Germain, for want of any means of protecting his name and reputation, is bantered about in the most absurd manner one can imagine.

Now who was the Saint-Germain who is receiving all of this highly unfavorable publicity after more than two centuries, and is being made a victim of the present attempts to capitalize on his name and character? — The Comte Saint-Germain was born about 1710. There is controversy as to the exact date. It is generally conceded he was a Jew; perhaps a Portuguese Jew, as was the great Baruch Spinoza. In the *Souvenirs* of the Marquis de Créquy, we find it claimed he was the son of a Jewish doctor of Strasburg, and that his real name was Daniel Wolf. He first came prominently to the public notice in 1740, when he attracted the attention of Maréchal de Belle-Isle. That he was an exceptional person, a genius, and a master of occult and mystical principles there can be no doubt. He is credited with being able to speak fluently German, English, Italian, and French. He was a musical composer and a most capable violinist. His alchemical activities proved that he was a Rosicrucian, even if his association with the Rosicrucians had not otherwise been known. He was likewise not only an alchemist in the mystical sense of the word, but a chemist of distinction during his time. It is said that he found the elixir of life, but this must be taken in the allegorical sense, in that he found those laws of nature which contribute to longevity and health. There is still another reason as to why it was believed he had found an elixir of life, which we will explain later.

Later historians tried to make of him a charlatan, because he, as well as did some of his contemporaries, claimed that he could remove the flaws of diamonds, and, in fact, make diamonds. This, in the opinion of historians following his time, proved without a doubt that he was a fraud, because such a claim they considered a rank absurdity and not within the realm of man's ability; however, in recent times chemists have been able

to produce artificial diamonds, proving that it *can be done*, but not profitably. We know, of course, that the mystery schools and the Rosicrucian alchemists had knowledge of certain laws of nature far in advance of outside science, and they were able to accomplish things that to outside science, which did not have access to such knowledge, seemed highly exaggerated to say the least. Yet, day by day modern science is proving the alchemists' claims, even to its own amazement.

Saint-Germain's powers were so unusual that he became known as *der Wundermann* (the wonder man). Maréchal de Belle-Isle brought him to the Court of France, where his wit and profundity pleased Madam de Pompadour and King Louis XV. Louis XV was so much impressed by him that he ordered an apartment for him at Chambard. It is related that the King spent evenings with him frequently, hanging on his words and counsel. Saint-Germain further entrenched himself in the political life of the time, by the invention of flat-bottomed boats, which were used successfully for the invasion of England. He was closely associated with another great Rosicrucian in France at the time—Count Cagliostro. There are conflicting statements to the effect that he initiated Cagliostro into the Rosicrucian mysteries, and that Cagliostro was the one that inducted him into the order. The fact remains that they did work together in secret and were both affiliated with the Rosicrucian Order. In the memoirs of a contemporary, it is related that Saint-Germain was Grand Master of the Freemasons, and with Cagliostro initiated many into the *Egyptian mystery rites* of the Order *Rosae Crucis*.

A story was spread among the multitude of people that Saint-Germain had lived in his same body for centuries, and that he was nearly 1500 years of age. These fantastic tales originated due to a misunderstanding of certain mystical and initiatory rites and customs of the time. It was customary for Rosicrucians to associate their age with the degrees that they had attained in the Order. This age, to which they referred, did not mean the actual time that they had lived on this physical plane in the physical body, but, I repeat, had to do with an allegorical and ritualistic significance. Thus one in the First Degree of the Order was said to be three years of age; one in the Second Degree, five years of age; in the Eighth Degree, one hundred years of age, and so on. The uninitiated in some manner obtained this information without reference to the degrees, and took it literally, and because of the high degrees which Saint-Germain had attained in the Order, his mystical age perhaps was 1500 years. This being taken literally, the populace thought he must have discovered some elixir of life, which made it possible for him to live to such an age.

Saint-Germain was very active in the political life of the time, and he became involved in the dispute between Austria and France, and in consequence was forced to flee to England in June of 1760. He next became enmeshed in the intrigue, whether intentionally or not we do not know, concerning the attempt to remove Peter II of Russia from the throne. He was, we know, in St. Petersburg for quite a period of time. He is mentioned frequently in the personal correspondence of Voltaire and Grimm. His wealth and seemingly miraculous achievements were undoubtedly the result of his masterful use of cosmic laws, as there is no question about it that he was a very deep student and a very astute thinker. If he is to be criticized at all, it should be because he became too involved in the political factions of the time. However, his motive may have been a proper one. He may have thrown his support to that element of society which he and the Rosicrucians of the time hoped would further knowledge and the freedom of man. He, himself, regardless of what historians may say, claimed no supernatural and fantastic powers as attributed to him by the modern society that now abuses his name. He would, if he lived today, take an active militant stand against such practices of occultism as this society conducts in his name. The claims that he possessed supernatural powers were made then, as now, by superstitious and credulous people, or by those who hoped to prey upon a naive populace.

In conclusion, *remember* that no movement or society today is expounding the teachings of Saint-Germain on his authority—and that the one making the greatest pretensions to do so, is disseminating material unlike anything that Saint-Germain ever taught or practised.—X.

Good Citizens

A Frater asks why the question "Are you doing your best to be a good and useful citizen and to obey the laws of the country in which you live?" is included in the application for membership in this organization.

I presume that he asks this question on the basis that since the organization is not in any sense of the word political, and its activities are not even limited by political boundaries, being completely international in scope, it seems odd that the organization would be concerned to the point of asking this question of an individual soliciting affiliation in the Order. It happens that the organization is quite strict on this question. The question must be answered in the affirmative or an application is rejected.

Throughout the history of the Rosicrucian Order it has always been quite clearly exemplified in the lives of the members of the organization that they were representative of the best of their

particular age and of their particular country. This does not mean that every Rosicrucian has been outstanding insofar as the public is concerned, but individual members of the organization have become known for their honesty, integrity and loyalty to those things which have a high and noble purpose.

The Rosicrucian Order as an organization has never attempted to operate contrary to regulations of a government of a country in which its headquarters or branches were located. It has always encouraged its members to be loyal, and in fact, in an oath of the organization it is required that the member pledge himself never to commit a treasonable act.

The Frater who advances this question may have had in mind what the obligations of a Rosicrucian should be toward his country. Are there, for example, any times in which an individual member should take exception to established custom and law? Naturally, as already stated, since a Rosicrucian's ideals should be directed toward those things which perpetuate all that is good and noble and worthwhile, he should constantly be on the alert to fight against anything that is contrary to these purposes. Therefore, if, in his mind, there exist things in his government or in his country which are not in accord with his ideals—not particularly his ideals from an entirely personal viewpoint but according to the knowledge and purposes of the teachings which he is following—it is his right and, in fact, his duty to insist on seeing that steps are taken to right these wrongs.

But the important factor is that the changes which he would attempt to make, or at least to support in action and word, would be in accordance with established methods by which to make these changes; that is, it is an established belief within the Rosicrucian philosophy that evolution can accomplish a great deal more than revolution, and therefore throughout its history the organization has, as an institution and among its individual members, advanced and supported just causes, some of which required considerable time to make them effective but which served the purpose of bringing about a change of events, establishing a new system, or abolishing a previously existing wrong.

In other words, when a Rosicrucian pledges himself to be a good and useful citizen, to support to the best of his ability the laws of his country, it includes his pledge of loyalty in the broadest sense of the word; that is, loyalty to himself as an individual, and to the society of which he is a part. He will uphold the ideals of his country and do everything within his power to make his country representative of the ideals upon which it is established, and upon which basis he pledges his loyalty and devotion.—A.

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A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of Aug. 24th, 1912

Vol. X

APRIL, 1940

No. 5

THREE THIRSTS HAVE WE

Three thirsts have we, which one life cannot slake:
One ceaselessly affects our eager eyes,
Turning them in and out to hoard and make
More vivid Beauty's ever-fresh surprise.
One burning thirst does restlessly incite
Our minds to deeper, wider knowledge grow—
So few of all the fruits of scholars' light,
Do we, in humble mastery, yet know:
Who thirst for ultimates on Time and Space,
For Truth's own insight into Life and Death—
But more, oh more, to see and know the grace,
The bliss and power of the Cosmic Breath—
Which we have felt, in moments not too rare;
In bathings of the Love and Glory there.
Not only there, but here and everywhere:
A vibrant flood of being, warm and cold,
A unity of flame-ice in the air,
In us, in earth, a wholeness we have felt enfold,
Infuse, enthrall, empower and uphold—
Until we know how true they are who teach:
That Father-Mother Love of God can reach
Into our mortal flesh and does sustain
Our souls forever in their joyous gain
Of more divinity and ever more,
As we place others' joys and goods before
Our humble-loving own, in gratitude
For being held, illumined and renewed,
By all that higher good in which we learn,
To which we surely rise as flames up-burn,
And which eternally confounds despair,
And seeming loss, with that immortal-old,
Forever young indwelling of its care.

—JOE BOYER

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

Ridicule is a very voluminous cloak, for beneath it one may conceal a vast ignorance. When we cannot adduce facts to prove or disprove a phenomenon, the next best thing, if we are inclined to be prejudiced and bigoted in our thinking, is to inveigh against it with the purpose of discrediting it.

For centuries certain cures have miraculously occurred, which could not be attributed to orthodox systems of therapeutics. Instead of these cures inspiring impartial investigation by persons with open minds, anxious to learn how they were effected, they were met with derision. Not only the *healer*, but the patient was accused of perfidy and fraud. How long the true facts regarding these truths were concealed, and how many persons were consequently deprived of their benefit, may never be known.

Of these, shall we say unorthodox, methods of healing, the ones subject to the most criticism and attack were *faith* and *mental healing*. In this "enlightened" decade, one would expect that these different systems of therapeutics would receive less rebuke; however, there has been published another book reviewing some of these systems of mental healing, which, although it is not an open condemnation of them, by its innuendoes leaves the reader exceedingly skeptical. From our point of view, as Rosicrucians, the questions are: Can the mind heal or exert a curative influence? And is faith in something sufficient for the recovery of health?

Faith healing, we must first realize, is not synonymous with mental healing whatsoever. Blind faith, a steadfast faith not founded on natural or Cosmic law can produce strange, but more often dangerous, phenomena. We must first distinguish faith from knowledge. When we experience a thing, we know it. The only danger that exists in such knowledge is that our interpretations may be wrong. When we have faith in something—**WE HAVE CONFIDENCE**—in some one or some thing, not because we know they or it is right, but because we are willing to accept it for what it seems until it is proven to be otherwise. This is a very charitable and honest attitude of mind, but frequently a disastrous one. The thing or person we have faith in may and often does deceive us, or may prove to be entirely different from what he or it appears to be. Obviously, we are apt to be less disappointed and experience less misfortune if we seek to *know*, to *learn* rather than just to have faith.

There are some things that perhaps can never be known by us, or at least in this lifetime, and consequently we must form an opinion about them to satisfy our innate curiosity. Our opinion either rejects them or accepts them entirely on faith. Presume that an epidemic of a highly contagious disease has stricken the country. Hundreds, perhaps thousands, have lost their lives and the health authorities' resources, particularly the need for helpers, becomes severely taxed. They plead for aid. You are untrained, but you feel it a moral duty to offer your services. You valiantly enlist to perform these duties which bring you in immediate contact with highly infectious objects and the stricken persons themselves. Your courage might have arisen from your faith in Cosmic protection because you are rendering humanitarian service. In other words, you feel that the Cosmic will prevent you from contracting the disease, no matter what you do, because of the proper spirit you have displayed. Perhaps you, our Forum reader, might say that this is a little exaggerated. It is not, however, for there are many whose faith is just as extreme as this analogy.

Further, presuming that you feel that way, in all probability you would disregard the natural hygienic precautions, and most likely contract the disease. If you did, *your faith* might be badly shaken. What would have been wrong? Would the Cosmic mind not have taken into consideration your humanitarian service? The trouble would have been caused by the wrong attitude of your own mind—by such a *blind faith*. You would have discarded and disregarded all of your natural powers of observation, of reason, and even the laws of nature provided for your protection. You would have wilfully violated them, with the faith that nevertheless the Cosmic would "pull your chestnuts out of the fire," surround you with immunity no matter what you did. Faith in the Cosmic must mean confidence that the Cosmic laws will work for those who are sincere and who have not built up too great a karma for themselves. Such a faith requires **KNOWLEDGE** of what to do and what not to do. It is the combination, therefore, of faith **AND** of knowledge.

Many who resort to faith healing do so in just such a blind manner as the analogy given above. They have faith in their ultimate recovery. They have faith in the goodness of God, the omniscience of the Divine Mind, and that their very intense desire to recover is sufficient. Possibly they recover, with this attitude of mind, and if they do

they attribute their recovery to their faith, when in all probability there was another reason; but for everyone who recovers under such circumstances, dozens pass through transition. Obviously it is not that those who have passed through transition possessed less faith.

Such faith healing as this is not only condemned by schools of scientific therapeutics, but by schools of mysticism as well, for the mystic recognizes it as a violation of Cosmic principles and natural laws. On the other hand, *mental healing*, though it formerly was severely criticized and attacked by medical science, is slowly winning adherence, although those who subscribe to its principles do so under the title of organic psychology rather than mental healing. More important is the fact that every true *mystic* and *metaphysician* recognizes the rational and sound principles underlying mental healing. The basic principle of mental healing is that the mind can exert a curative effect upon physiological disturbances. The premise is recognized that health consists of the proper functioning of both the physical and mental phases of man's being; one cannot be looked upon with disregard to the other one. They are not separate states, but a duality of one being—MAN. Serious disturbances in one must eventually produce detrimental reactions in the other.

By the same inductive reasoning, a healthy body and a pure blood stream will help maintain a properly functioning mental or objective mind, and conversely such a mind may aid the body. For centuries it has been known to general mundane science that the brain was the central seat of sensation, particularly in vertebrates. The spinal nervous system, it was realized, contributed to these sensations by the impulses it conveyed from the external world, and on the other hand, sensations likewise originated in the brain—or at least seemed to—which, as emotions, discharged back through the sensory and motor nerves impulses now known to be electrical in nature, which produced definite psychological effects. Science, however, was not ready to concede that this *energy of mind* could be used curatively. To some extent it would seem improbable that a subtle, intangible, and for centuries immeasurable, influence of the mind could correct such complicated physiological realities as were many diseases. Certainly it seemed that a gross physical disorder would need an equally material property of substance to cure it.

All methods of mental healing received no real serious consideration by mundane science until the practices of Friederich Mesmer, in the eighteenth century. Mesmer, an Austrian medical doctor, was born at Weil in 1733. In his practice he was for years quite orthodox, and showed no tendencies toward occultism or mysticism, ex-

cept a rather strong interest in the subject of astrology. His belief in astrology caused him to wonder (at a time when earth rays, Cosmic rays, and even high frequencies of electricity were little known, or unknown) if it were not possible that the forces of the universe which motivated the Cosmic bodies and which penetrated and permeated everything, might not also exert an influence upon the health of humans. He knew magnetism and electricity were phases of this Universal Cosmic energy. He, therefore, began exposing persons who had certain disorders to electrical and magnetic fields. He placed affected parts of the human body within the field of strong magnets and watched for results showing signs of healing. Ten years later, in his travels, he met J. J. Gassner, a priest in Switzerland, who seemed to be accomplishing miracles by manipulation of parts of the patient's anatomy and by stroking the patient. Mesmer thereupon conceived that there was a sort of "occult power" that some men possessed which, as a kind of effluvium, could be passed into the bodies of others as a curative property. After continuing experiments by the laying on of hands and stimulating the nervous systems of his patients, he further conceived that men can draw upon the creative forces of the universe and store this energy within them, and by a certain procedure can transmit it from their hands as an ethereal force to others.

To his own satisfaction, he was convinced of this radiation from the human body, which he called ANIMAL MAGNETISM. His term, animal magnetism, was perhaps an unfortunate one. He meant by it to distinguish the magnetism or energy generated within and radiated from human bodies from the electrical and magnetic properties of inanimate matter. Religious fanatics and superstitious persons found the word "animal" not only to be objectionable, but expedient for proclaiming: "It is a dangerous practice." Mesmer was accused of conjuring bestial and satanic powers and contaminating innocent persons with them. Public condemnation aroused by the ignorant masses caused his arrest in Vienna and his eventual departure from that city.

The medical fraternity seized upon this occasion as the opportune time to further discredit him. They stigmatized him a charlatan and prevented the continuation of his regular medical practice. With the true spirit of a pioneer, he remained undaunted and continued elsewhere his seances, as they were called. These seances were to demonstrate the magnetism within the human body. Several persons at a sitting were obliged to clasp hands and do other things of a dignified nature to intensify the body energy. Persons who were ill were treated by the application of hands to the spinal region, and such other practices as are now recognized as therapeutic hypnotism.

The remarkable successes of his *mental healing* spread far and wide. Public opinion began to swing in his favor. The medical fraternity could no longer vilify him—without an investigation—for fear of revealing their prejudices. An investigation committee thereupon was formed by two eminent physicians and scientists, Franklin and Baille. They called upon him and were permitted to witness his methods and to make an inquiry into the nature of the cures, to determine whether they were genuine. They frankly were amazed at what they saw and they made an elaborate report of their findings. The report was an admission of many facts—but it *denied animal magnetism*. The committee insisted that the cures were purely physiological, and yet other physicians could not effect them by using physiological methods. The inconsistency of this report was obvious. Nevertheless, it won for Mesmer recognition in many helpful quarters. He numbered among his friends and acquaintances the influential Marquis de Puységur.

Even some medical authorities today cannot refrain from complimenting Mesmer, on the one hand, and then deriding him on the other, for they say: "Mesmer was undoubtedly a mystic, but indulged in mummery." The greatest good of Mesmer's work was in the forcing upon the scientific world a consideration of the efficacy of *mind over matter*. It is now not uncommon for a medical practitioner actually to suggest that the patient adopt certain attitudes of mind and refrain from thinking of this, or that he should think of something else, likewise warning him that his mental state may aggravate or may help, as the case may be, his physical condition.

There still remains for our consideration what often appear as miraculous cures, and which seem due only to absolute faith. The cures at Lourdes, in Southern France, are an example. From the Ninth to the early part of the Nineteenth Century, Lourdes was not much more than a famous fortress. There was nothing miraculous or mysterious about the environs or the people, who were mainly simple peasant folk. According to a legend, in the year 1858 a peasant girl, Bernadette Soubirous, wandered into a grotto having pristine spring water, and there she had a theophanic experience. She had a vision of the Virgin Mary. She related that this experience repeated itself a number of times. The springs of the grotto subsequently became renowned for their healing qualities. Gradually its fame spread and the crippled and diseased from far and wide came to be cured. After drinking of the water, or applying it to portions of their bodies, or even just entering the grotto and praying, the crippled were said to walk, the paralyzed to talk and move. The Bishop of Tarbes began an investigation, and after reporting favorably to the Pope, the latter author-

ized the cult of "Our Lady of Lourdes." Each year sees thousands upon thousands visiting the center to be cured. They have only faith. Faith that somehow, in some miraculous way they will be relieved of their physical incapacity and of their pains and ailments. The walls of the grotto are lined with crutches and the votive offering of those who have been healed. I, myself, have seen, while passing through the town of Lourdes on the way to Bordeaux, a line of humans several abreast, at least two miles in length constituting several thousand persons, winding up the hillside on which the grotto was located. Some would remain in line all night and the next day, and perhaps the night again before they could enter the grotto.

Impartial scientific investigations have proved that the greatest cures at Lourdes have been accomplished in *nervous disorders*. This in itself suggests the method of accomplishment. Many such disorders, such as neurosis, are caused by a psychosis — an effect of the consciousness — a serious change of it through worry, excitement, shock, and fear. The origin of these diseases therefore lies in the objective and subjective consciousness. It requires the *substitution* of a dominant idea for a cure. If the individual simply has a strong enough faith that a visit to Lourdes or a drink of the water will help him—it *does*—by the power of his own suggestion. He comes to believe that his trouble is removed. He discards his obsession, drops it from his mind as one would a cloak from his body, and the cause of his afflictions is truly removed. He does not know it or understand it but *he has cured himself*. The intense emotional agitation is galvanic in its effect upon the nervous system. The energy that his own mind has engendered accomplishes what no medicine or manipulation, or any other therapeutic system having its foundation in gross material or physical things could ever do. Actually, in such cases, faith healing becomes the unconscious function of *mental healing*; however, such faith alone cannot effect permanent cures in other ailments that are purely physiological.

Cases have been recorded of visitors to Lourdes throwing away crutches which they have been obliged to use for years to support them, because of a badly atrophied leg, the result of some injury. After the visit to Lourdes, they would walk away on a leg, which, from all physical appearances could not even support the weight of the human body, YET six months or a year later, they would be compelled to use the crutches again, the reason being that their affliction was of such a nature that their intense desire, engendered by faith, could not permanently cure. At the time, the excitement produced a phenomenal strength, and a state of partial self-hypnosis. Such an individual's desire or faith, *combined with knowledge*

of the true Cosmic laws and principles to use, might have effected a lasting cure.

As Rosicrucians, it therefore behooves us to further the true practices of *mental healing*, but to put no reliance in faith alone, UNLESS that faith is placed in actual Cosmic laws and principles, and does not constitute a vague dependency. Differentiate to others between faith and mental healing and you will do much to support and encourage the proven methods of the latter, and you will thereby do your part in discrediting these popular books that constitute attacks on systems of mental healing.

Fraternally,
RALPH M. LEWIS,
Imperator.

Pain Killer

From time to time the subject of drugs has been mentioned not only in this Forum, but in the monographs and other literature published by the organization. In fact, only a comparatively short time ago a Frater wrote regarding the use of drugs, and the subject was quite thoroughly discussed in a recent issue of the Forum. Another Frater wrote us more information concerning various "pain killers" and forms of medication used, which could hardly be placed in the category of drugs in the strictest sense of the word but which, nevertheless, constitute the stupefying of the nervous system, or making it possible to kill pain.

There are probably fewer "pain killers" on the market today than there have been at times in the past. Various federal and state regulations in the United States and also in other countries are limiting the sale of such articles. But the question really before us at this time is, "From the standpoint of a Rosicrucian is it ever excusable to take a 'pain killer' such as aspirin, which is the popular name given to a very commonly used drug for the purpose of killing, or at least lessening, pain?"

There are many sides, or rather, viewpoints, that must be taken into consideration in answering this question. The Rosicrucian explanation and attitude toward pain is clearly given in the monographs. It is definitely stated that pain is a signal; in fact, it is a warning signal. It is a method by which nature is able to notify the objective consciousness of something definitely wrong within the body. Without pain, we would not have forced upon the objective consciousness an inharmonious condition existing, and while pain is not always the first manifestation of a state of unbalance or inharmony in the body, it is very frequently one of the early symptoms, and occasionally is the first. Pain may at first be mild;

it may be only an extreme tiredness, but if the warning is not heeded the condition which is in existence within our systems and producing the pain will not be corrected, but will rather continue to grow in severity, and in all probability will become worse. And even if the pain no longer registers in our consciousness, the condition may still be going on.

Now it is clearly pointed out in one of the monographs of the early degrees that to stop a signal is not to get at the root of the trouble. The illustration contained in the monograph states that when a fire alarm rings it would be ridiculous to put padding around the alarm so that it could not be heard, and then not put out the fire. The same thing is true in regard to pain. The treating of a chronic condition of pain in the system by doping with aspirin is the same as disconnecting an automatic fire alarm and letting a fire destroy property. Therefore, whether or not, from a Rosicrucian viewpoint, a mild "pain killer" should be taken internally, depends a great deal upon the point of view that is adopted by the individual.

It might be stated this way: Everything else should be done in conjunction with the taking of such medication; that is, instructions are given in the monographs for the proper use and application of the A and B elements, particularly the use of the A element in many forms, some of which can be self-administered and which will tend to lessen the severity of pain. These, of course, should be used under any circumstances if pain becomes manifest, if at all possible to do so, but if the pain is deep-seated and the individual is dependent upon self-administration of the treatments, he may be unable to stop the pain immediately or within a short time. In such cases if there is work to be done, or if there are things which it is imperative that the individual give his attention to at the moment, it is permissible and, in fact, reasonable that a "pain killer" be taken to relieve the pain for the moment, if, and this is the important matter to be considered, the "pain killer" is taken to relieve the pain for the moment, and every effort is made by the individual to determine and immediately undertake a proper series of treatments for the cause of the pain.

In other words, the taking of a pain killer in order to rid oneself of pain, and forgetting the cause and giving no further consideration or treatment to the condition is as ridiculous as the previous illustration of disconnecting the fire alarm and not putting out the fire; but if, in order to carry on one's daily activities or keep a previously made appointment, it is necessary to take aspirin to relieve a severe headache, with the thought in mind that we are going to investigate what is causing the headache and that every attempt will be made to determine the underlying cause, and that we will even go to a physician,

if necessary, for an examination and then through his instructions together with the application of the Rosicrucian principles correct this cause, the taking of the pain killer as a temporary relief is the logical thing to do. Do not misunderstand me and think that I am recommending the use of drugs, or we might say sedatives or similar medicaments, because these things should be turned to when nothing else can be done. It should always be our purpose insofar as possible to keep our bodies in the best physical condition. Do not wait until a series of headaches come daily to have a thorough physical examination, or to correct your daily living conditions. Always consider the matter of your health, because when you have apparently good health it is the best time in which to consider keeping it. Living as we do in a complex age, and living as we do where many rules of health are unconsciously violated due to modern foods and modern living conditions, it is wise for an individual to take physical inventory of himself annually, and constantly to bear in mind those exercises and those phases of diet which help to maintain good health. We do not have to become diet faddists, or fanatics to do this. It is only a matter of good judgment and the application, as directed in our monographs, of those principles of Rosicrucianism which can be used to promote our physical well being.—A.

Direction from the Masters

A frater has asked us to explain what he believes to be a contradiction in our Neophyte Degrees. In one of the Second Degree monographs it is stated that the student must not expect the Cosmic Masters to hourly whisper in his ear what should be each of his individual actions, decisions, and attitudes. In another place in the Neophyte Degrees it refers to the fact that when we choose to use our own reasoning or brain faculties in preference to accepting the decision of the Cosmic Mind, we are in error because the Cosmic Mind is constantly trying to direct and guide us.

It does appear from first glance at these two statements that they might be contradictory, but there is a wide difference in them. The difference amounts to understanding how the Cosmic works, and also having a better understanding of what constitutes inspiration that comes as a result of concentration and meditation. It is very true that the Cosmic Masters do not literally or figuratively stand by our sides and whisper into our ears every move that we should make.

It must be constantly borne in mind on the part of the student that the human being is endowed by the Creator with certain equipment, and it is up to the human being to make use of this equipment. Man does not have to be guided in every step that he takes, because he learns to walk and

carries it on almost as an involuntary process. He is given the ability to reason in order to be able to meet material conditions by objective, material reasoning. He also has more than material equipment; he has a subjective mind which is the mind of his soul through which the Cosmic may speak in the form of what we ordinarily refer to as intuition. This is a means of contact with the Cosmic, and a channel through which he can secure information from the Cosmic Masters, but—and this is an important point—he must be willing to develop the ability to know how to secure it, and he must be willing to abide by the decision given when he does have the information.

The Cosmic, it must be remembered, is a composite of the laws, regulations and purposes established by the Creator to carry out the eventual end and purpose of the universe. In order for man to attain his goal he must be willing to study these laws to gain an understanding of them and as a result attempt to work with them. Now, of course, it would be much easier if the Cosmic Masters could just, as previously stated, whisper in our ears every move we should make, but if this were the case then there would be no use of the soul experiencing an existence such as it does in a human body.

In other words, its contact, that is, the contact of the soul, would be complete with the Cosmic, and there would be no need for any further experience. What we are working toward is that perfection of contact, that ability to link ourselves so closely with the Cosmic purposes that we are in a position to know how to apply the Cosmic laws in our own lives. All of this sums up to one fact—the only true way to gain Cosmic inspiration, to gain the direction of the Cosmic Masters is the hard way, the way that comes as a result of study and practice, and it requires patience and effort. That is why some fall by the way in attempting to attain it. Remember that you are working to establish a new process in your being, one which is not entirely dependent upon your physical, objective brain but one which comes as a result of gaining the ability to use other faculties, which after all, is the very purpose of the course of study given in the Rosicrucian teachings.—A.

Hobbies

A few years ago a hobby was a private thing. Now it seems to be a public commodity. There are magazines devoted to the subject, sections in newspapers, and even radio programs, particularly in this country; we are becoming hobby conscious. Because of all this individuals who never thought of a hobby are beginning to inquire concerning them. What are they, and what are the best hobbies? We have received a number of letters from

individuals conscientiously asking for suggestions in establishing a hobby.

It might be well to consider just what constitutes a hobby. In the generally accepted sense a hobby is an activity that an individual carries on in addition to the work which constitutes his means of livelihood. With some people it seems that their work is their hobby. Whether or not it should be is a question open for discussion, because it is generally accepted that it is to the advantage of the individual to have another interest for a part of his time.

The modern machine age has made available more leisure time than existed in other eras of the past, and people have attempted to use this time and as a result hobbies have developed. However, it seems to me that the advising of a person concerning a hobby is something entirely outside of the field of another individual. Most people who have hobbies that are enjoyable, that bring to them a means of entertainingly and constructively using their extra time, have developed these hobbies more or less spontaneously. That is, they have not said to themselves, "Well I have to find a hobby. What can I do?", and after thinking it over gone and purchased a group of magazines and looked at this and that and finally decided upon a something in which they would be interested. Such a hobby would not be a very forceful part of the average individual's life. Usually a hobby is found because of a spontaneous interest that develops in a certain thing. The individual confined to office routine all day may begin to enjoy working an hour or so in the evening or on Sundays in a garden, and that garden becomes a hobby because he finds real enjoyment and relaxation in devoting himself to it. He did not have to choose from among a number of possible activities. He simply gave rein to his interests and let them take their course.

Therefore, our advice to those who are seeking a hobby is that, as with many other things, the least way is the best way; that is, to try to concentrate on something which you think would be of interest is to make an artificial hobby to a certain extent. Probably it would be much more advisable to determine what time of the day you have free each day of each week, and in that period of time simply do as you please, but attempt to change what you are doing from time to time to contact different things. Take a walk in the sections of the city or country in which you live with which you are not thoroughly familiar. Decide to visit all of the museums, art galleries, and public buildings that are within reasonable distance of where you live, or within the same city. Do the same in regard to all public libraries. A campaign of this kind definitely carried out over a period of time will lead you into many fields of interest and will open up an entirely new

point of view for your spare time, and in the contacts which you make over a period of time you will probably find some particular thing that will prove of immediate interest to you, something that you will want to investigate a little further, and once this is found and a genuine interest established, then you will not have to worry about establishing a hobby because it is already done and you have something really worthwhile and interesting to fill in your spare time which can be developed constructively.

The Rosicrucian Research Library is attempting to make available to all members a vast field of information and knowledge. While it is of course specializing in publications which will be of particular help to the student of Rosicrucianism, it is also making available information on many subjects, and if you have a hobby or an inclination toward the study of a certain subject, possibly additional information can be obtained by taking advantage of the services the library offers to all members whether near San Jose or far distant.—A

Self-consciousness

It seems fitting at this time to touch upon a subject that is interesting to thousands of persons in all parts of the world. It is the condition or emotion generally referred to as "Self-consciousness." This condition is often called an inferiority complex.

Perhaps many of you have experienced this condition at some time in your lives. If you have, you are well aware of the state of panic it can leave you in. Our purpose here is not to discuss the reactions to this condition, but rather to analyze it briefly and seek a remedy for it.

Nevertheless, properly to appreciate the agony of those who have and do suffer from self-consciousness, we should look into some of these reactions. Generally, they are the same as our reactions to the emotion fear. We have that same feeling of weakness, that same sensation of chill, a drawing, vibrating effect in the region of the solar plexus. In severe cases, we may be left speechless; tears may come into the eyes. When we attempt to say something, the chin may start to quiver in such a manner that it is impossible to speak. A sort of choking up is quite a natural reaction. When we experience such an extreme result, it terminates in a state of near panic, a desire to flee from the scene of our embarrassment.

The extreme case of self-consciousness finds himself unable to meet and talk to strangers or discuss with others his ideas and impressions. Generally, he is a "lonely soul," without more than one or two friends at a time, for naturally he is not a good mixer, as the saying goes. He is definitely the wallflower type, and dislikes parties and social gatherings of every nature.

Since our reactions are the same as those had while facing or experiencing a great fright, then it would seem that self-consciousness is nothing more than the emotion fear.

In recent years, we have heard much about the introvert and the extrovert types. These are labels under which we have been classified by psychology. Naturally, the victim of self-consciousness is in the former classification. He cannot possibly be the extrovert type, for this refers to the strong, positive type of person, the one who beams and radiates. This type, however, is generally thought of as more shallow in thought than the introvert. Usually he is not a studious person, and as a rule he makes a very good salesman, though perhaps not a good sales organizer or campaign manager.

The introvert, on the other hand, is the type that lives within himself. He reads a great deal, and keeps his thoughts and ideas to himself, except through writing. Now the point is this: Is he studious and quiet, is he a good listener, *because* he is an introvert? Or is he an introvert because he suffers from self-consciousness? When you meditate upon this point and analyze it carefully, it would seem that his emotions and reactions to contact with others make him the introvert type.

There is no doubt about the fact that this type of person is definitely handicapped in life. It is very hard for him to inspire the complete confidence that he should. He may be a truly remarkable person with wonderful ideas about business and other matters, but he is unable to sell himself to others because he cannot find words to express himself when called upon.

Naturally, the ideal type would be a combination of the two different types, and in many respects the introvert would seem to have the advantage over the extrovert. The introvert has been driven into seclusion, and has usually developed the ability to meditate and concentrate and study and reason. The extrovert, on the other hand, is many times so busy expressing himself and being the handshaker generally that he has little time for anything else, let alone listening to the opinions of others. Please remember our cases here are the extremes and not the happy medium types. Our extrovert, after 15 or 20 years of outward expression, will find it difficult to change and become a real student, a deep thinker, with the ability to reason and analyze. But the introvert has this ability all developed. It is now only necessary for him to drive out this bugbear, fear. We admit it is going to be hard for him, but once attained, the effort will be well worthwhile, for it will result in self-confidence and the ability to cope with almost any situation with which he is confronted.

Our problem now is what shall our introvert do to eliminate this panic, this deep-seated fear of

public opinion, this inability to meet his fellow man on an equal basis. Shall he battle down this embarrassment, this hindrance to progress, by sheer force of will? At first thought this would seem the thing to do, and no doubt this method eventually would bring results. But at the same time, this method is the hard way, and would bring on much unnecessary suffering. It would mean going out and, through force, meeting others, and making efforts to attend social gatherings, perhaps arranging to attend dinners and other affairs where it would be possible to give brief talks and discussions. Each one of these appearances would take its toll on the nervous system, and any one complete failure might mean a complete setback.

We would suggest that the better method would be to first of all reason and analyze this condition, and realize that it is nothing more than fear. Once we convince ourselves that fear is due to wrong reasoning, it is not nearly so difficult to dispel it. Fear, we have learned from our Rosicrucian studies, is the anticipation of the unknown; in other words, the expectation of something that actually does not exist, for nothing exists to us but our realities. Once we realize a thing, it then becomes a fact to us.

Let us look at the person who is first learning to drive a car. We will take for the example any middle-aged man or woman. This person usually grabs the steering wheel of the car in a death grip, and becomes tense from head to foot. He usually frowns and scowls and shows fear in every facial expression. Now, this would indicate fear of something. Therefore, it must be fear of having an accident of some kind. This person is anticipating a mishap. He does not know for a fact that he will have an accident, because he cannot know the future. He is reasoning deductively only. He has decided that accidents happen, and, therefore, he probably will be a victim. But if he will balance his reasoning, or reason inductively from effect to cause, he can dispel his fear, relax mentally and physically, and probably become a good driver in a few days' time.

Inductive reasoning in such a case would be as follows: Although it is true that there are numerous automobile accidents, and even my neighbor experienced one when first learning to drive, there are thousands of cars in use today with drivers who have never had an accident. So, naturally, everyone does not have accidents while learning to drive, so why should I? I am no different, mentally and physically, from the average person.

And so, going back again to our victim of self-consciousness, he should avoid building up impressions of what others are thinking of him and whether or not he is making a good impression upon them. In fact, he should always take the

attitude, if any, that he is making a good impression, for here he is taking advantage of positive thoughts, which we know are beneficial at all times. Our thoughts definitely affect us, and we react to them; others will react in the same way. If we have no confidence in a product we are selling, we cannot sell it successfully; and the same thing is true when we attempt to sell ourselves or our ideas.

He should try to eliminate from his consciousness the objective thought and impression that he is a victim of this fear, but he cannot do this by negation or denial, for the minute he denies the existence of this condition, he admits that it does exist. Therefore, this type of affirmation will help him very little.

He can use to his benefit, however, positive thoughts of affirmation, and these should be while in periods of meditation and attunement or just before he goes to sleep at night, as has been suggested in our Rosicrucian teachings. Such affirmations are not a denial of a condition, but rather a command to the inner self to overcome a condition that is known to exist. During other times, all thoughts of a destructive nature should be avoided. To properly overcome these thoughts, they should be replaced by constructive ones. This same method applies to the elimination of bad habits or any form of improper thinking and reasoning.

During the course of the day, Cathedral of the Soul periods should be indulged in. Frequent exercises of concentration on the parts of the body are very helpful, and especially is this true of those who, through necessity, are required to appear before audiences for speeches or, perhaps, entertainment. The vocalist making a debut is often nervous and upset, suffering from stage fright. The more he dwells upon his coming appearance, the more completely does he become a victim of stage fright and all of its pitfalls. He should go off by himself, sit down if possible, and relax. This is aided by concentrating on the various parts of the body while holding the breath. Shutting out as much as possible all objective thoughts of the coming event is most beneficial.

These are the exercises that should be indulged in by one who suffers self-consciousness. Our deep breathing exercises and periods of concentrating upon the pineal and pituitary glands are very beneficial; so, too, is the use of vowel sounds, for these exercises tend to have a strengthening effect upon the entire nervous system. Also, another helpful indulgence that is not mentioned in the Rosicrucian studies is physical exercise that stimulates the circulation of the blood and increases deep breathing.

Of course, we have to use some will power in fighting this feeling of fear. We will have to face it at each opportunity to convince ourselves that

there is actually nothing to fear. But, at the same time, our thoughts can help us to a large extent. They can also prove our undoing. The important part the Rosicrucian methods of thought control and other exercises play is in helping us to overcome the physical and mental reactions of self-consciousness, transmuting it into complete confidence in self.

The Effect of Thought

A Frater from New England arises to ask our Forum, "In just what physical way does our thought affect others?" First of all, let us agree upon one thing, and that is the power of thought itself. It is admitted that thought vibrations affect not only ourselves but things outside of ourselves. This point is so important that it forms one of the fundamental principles of our studies. It is by the proper use of such power that many wonderful manifestations are brought about while concentrating and meditating, including remarkable cures. This type of work is often labeled metaphysical healing or absent treatment. Many Rosicrucian lessons are given over to the study of these radiations from the mind of man, their use and misuse, benefit, and detrimental effect.

In our study of thought vibrations, we soon learn that their greatest effect is within us. We learn that we can control many of the functions of the body by thought, even the involuntary actions of the body, such as the heart beat. We also learn that thoughts do radiate from us and affect things in our immediate surroundings. Especially are other people subject to our thoughts and react or respond to them. The question that must be considered here is whether or not these reactions are a result of attunement with our thoughts, or if they are not natural reactions to our own personal reactions.

For example, if we are cheerful and happy with thoughts of peace and harmony, we virtually live the life of one so possessed of such thoughts. Proverbially, "As we think, so are we." Now, while in such a happy frame of mind, practically everyone we meet will react accordingly. They will seem to be drawn to us, for no doubt the world is seeking peace and happiness. Is it not probable that those we contact so react because they see us in a happy mood or frame of mind, rather than the fact that the thought vibrations were contacted and interpreted? If we happen to be in an ugly mood, holding dark, sinister thoughts, perhaps even thoughts of bodily harm to another, will we not indicate this in our every feature, in our very actions? We simply cannot avoid it. Others around us sense these things, and their reactions will be indicative. Either they will avoid contact with us or will be belligerent in

their attitude toward us, but this does not mean that the thought of bodily harm radiated, was received, and interpreted by the mind of the other person or persons near us.

We recently received a communication from a gentleman in San Francisco, in which he stated that because of his ability to transfer thought vibrations, he had been placed in embarrassing and awkward situations on several occasions. For instance, on one occasion, he was in a small, crowded office, and had business before a small cage-like window. Upon arrival, he found several persons in front of the window who were pushing and shoving each other about and arguing about who was first in line. Before long, he too became involved. During the melee, he realized that he had become angry and suddenly expressed mentally the wish that some force would sweep these persons out of the office or would in some manner stop their rioting, even if it meant doing them bodily harm. Immediately thereafter, things quieted down, and all but one of the men moved to the other side of the room, where they remained until he had finished his business and retired from the scene. This gentleman has interpreted this experience as one of thought transference. Since he said nothing to the rioters, he felt that his thoughts must have been picked up and realized, just as if he had actually spoken to the persons in a harsh manner.

This gentleman reports another incident in which he was standing in a crowd, waiting to enter a moving picture house. While calmly awaiting a sign from the usher to enter, several words flashed across his consciousness, words that he had chanced to hear during the day while at his work. These words were of an obscene nature and especially repulsive to this gentleman. Now, at the moment of this occurrence, he glanced around, and noticed that several people very close to where he was standing seemed to look at him; and it was his impression that they pulled away, as though to remove themselves as far as possible. Our gentleman felt sure that these obscene thoughts had radiated from him and all within several yards at least were aware of the thought that went through his mind and were thinking terrible things about him because of it all.

Now, when we carefully analyze these experiences, we find nothing in them to indicate transference of thought, although we find plenty to indicate that the reactions in both cases could easily have been the result of some action on the part of the gentleman. In the first instance, he was angry, and we know what anger will do for us. We can hardly keep from showing it. Even those who have great control over the emotions will experience difficulty suppressing outward manifestations when they do become angry. This gentleman probably frowned and glowered at the

jostling men. If he was bumped about, which, no doubt, he was, it is possible that he performed a bit of pushing on his own as an outward expression of his disapproval. If confronted with this statement, he would perhaps deny any physical action on his part, but at the same time he has already admitted anger. While in a state of anger, even a mild one, man often performs an act that he is not aware of at the moment. And now, noting this gentleman's reaction to their pushing and shoving, it is highly probable that the persons acting this little drama quieted down, and no doubt in their embarrassment got out of the waiting line and crossed the room, where they stood quietly waiting for a turn at the window.

This same story might easily explain the reactions of the theater crowd. The man's thoughts were repulsive to him; perhaps unconsciously he made a grimace, or he might have even given vent to audible sound in his expression of disgust and yet not realized it. But those around him, noticing it, probably looked at him in wonderment. Then, upon noticing people looking at him, he would imagine his thought was picked up. This would cause him embarrassment and his face would flush and become red. The people around him would notice this and wonder what was wrong with him. Their natural reaction would be to watch him, and some might even unconsciously change their positions or move about, and the gentleman would interpret this as a desire to move away from his presence. Some might argue that this explanation is logical enough, but does not prove anything; for, since we admit thought transference, why is it not just as logical to say that the thoughts were transferred from the mind of our gentleman to the minds of the other persons involved in our narrative?

Thought transference is a scientific fact and has been demonstrated many times, but under circumstances quite different from those we have cited. We know that a successful experiment requires a definite procedure or method. We know that the receiver of the message must also be in a proper frame of mind in order to tune in. Thought vibrations must be impressed upon the subjective mind, then transferred to the objective, where they are analyzed and interpreted. This is best done under circumstances of peace and quiet, when we can properly make dormant the physical senses and in a subjective, meditative mood, reach into the Cosmic Consciousness for the message we are attempting to receive.

Certainly in neither of the experiences our friend has related do we find a condition conducive to proper reception of mental impressions. Yet we do know that spontaneous transmittal and reception takes place frequently; but, at the same time, we realize that this is usually between per-

sons very close to each other and therefore closely attuned at all times.

There is another interesting phase, too, of the experiences of the gentleman we have been discussing tonight, and that is his continuous search for proof of his ability to use thought impressions. Fresh on his objective memory are the instructions regarding mental telepathy, and he has spent many hours thinking about it, experimenting with it, and seeking proof. Consequently, when he is in the presence of others, he wonders if they know what he is thinking. He will decide that perhaps they do, and gradually he will begin to interpret their physical actions as indications of reception of his thoughts. The longer he continues this, the more thoroughly he will convince himself. This is not at all difficult. Many of us have had such experiences, and the greater our imagination is, the easier it is to find the proof we are seeking. The fact of the matter is those in whom we find our proof may not even be aware of our presence, and mentally may be miles away, and reacting to a stimulus resulting from mentally reliving some physical experience had in the past.

When we take up the study of the human aura, which is the strong magnetic field that surrounds the body and can be seen by the human eye under certain ideal conditions, we learn that it is perceived as being of certain colors, sometimes one definite color, and other times a mixture of colors. It has been proven in hundreds of experiments that our thoughts will affect this aura, changing its color, making it strong and then weak, and altering it in numerous ways. If this is true, then the aura will be an indication of our frame of mind, our health, and our attitude toward life in general. Although the aura is not always visible, and in fact visible only to those who know and understand it, it is easily sensed. It is this sensing of the aura that often results in our reactions to certain persons when we first meet them. We have all had the experience of meeting and shaking hands with a person and later on remarking, "He is certainly a fine person; I like him," or, on the other hand, our reaction may be the opposite. This certain something that we sense is the radiation of the human aura, which in turn is the result of the personality. This is shown by the fact that our reaction or impression of the person we meet will be the same regardless of his station in life, whether he is a well-dressed gentleman in evening clothes or a mechanic in greasy overalls.

This is why it is important to follow the instructions we receive in the monographs and hold only those thoughts that are constructive in nature. Such thoughts will help us to develop a

strong, radiant personality. Since the personality evolves according to our thoughts, we say again, "As we think, so are we."

Being Successful

I have before me a letter from a Frater who discusses in some detail his ideas of success and failure, and asks us to state just what we believe constitutes success.

Answering this question is like answering many others where a number of factors are involved, or rather must be taken into consideration in order to have a clear conception of a definition. In the final analysis success is relative; that is, it depends upon the standards by which it is measured. If success is measured entirely in terms of accumulation of money, then a person with a small accumulation after many years of work would hardly be considered as successful. This conception is the common conception of success; that is, success measured in material standards, the most convenient being money.

Every Rosicrucian will understand immediately that a material standard cannot and should not be the only rule by which success is measured. I know a doctor who passed through transition a comparatively short time ago who lived in a modest home without many of the luxuries that many people seek in life, and when his estate was settled there existed nothing—from a material standpoint—outside of a few insurance policies which he had kept up for the benefit of his wife and children when the time would come that he was not there to support them. In the eyes of most people this doctor was not a success. He had not contributed to any discoveries in therapeutics, his name was never mentioned in the publications of medical and healing circles as an outstanding physician, but yet there were hundreds of people, and I mean literally hundreds, whose very lives existed because of this doctor. He had given his professional services unselfishly for a period of a good many years. He never asked those who came to see him whether or not they had the money to pay the bill. In fact, he never even bothered to keep an accurate set of books, so upon his transition his estate had no idea of how much was actually owing him for professional services. His memory will always exist in the community where he lived. He will be remembered as a friend and councillor of all those who called upon him, and yet, as already stated, he had nothing materially. He contributed nothing to his profession insofar as the general conception of contributions is concerned, but he contributed to the happiness and well being of hundreds of human beings. I leave it to you—was or was not this doctor a success?

Recently in the "Reader's Digest" an article appeared concerning an attorney who became incapacitated physically and could not carry on his regular practice, and in order to have something to occupy his time he has for a very small fee been giving legal advice to people who could not afford to consult an attorney. People take contracts to him before they are signed, and ask what steps should be taken, and as a result of his advice much misery and losses of property and money have been avoided on the part of many people who have consulted him.

From the usual standard by which the world judges the success of attorneys, he was not a success in his profession. This is not a reflection on him, but was simply because he was physically unable to carry out his full duties as an attorney. But in the minds of the people he has helped, and in your minds, again I ask the question, is or is not this man a success?

I do not doubt but what every reader can cite other very similar illustrations showing the relativity of success. Probably success in life is and should be measured by a number of standards, and true success constitutes the spreading of happiness among others and the gradual development of an understanding of the purpose of each of us in the scheme of things. Not all can be publicly acclaimed, but those who are publicly acclaimed and become outstanding figures of the day and heroes of the hour can frequently, in fact I do not believe I exaggerate when I say in all cases, attribute a part of their physical success to individuals such as the doctor and attorney who worked quietly in the background not attaining public success, but making successful in the eyes of the public those who might not otherwise have had the opportunity.—A.

The Rose-Croix Sanitarium

We feel it appropriate at this time to mention the remarkable work being done at our wonderful institution of healing, which is now under the direction of our beloved soror, Mrs. H. Spencer Lewis. Soror Lewis, as president of the Board of Directors of the Rose-Croix Sanitarium, is carrying on this great work with wonderful results and in accordance with the desires and wishes of our beloved late Emperor, Dr. H. Spencer Lewis.

Perhaps there is no one quite so well qualified to do this as Soror Lewis. Having been the constant companion and co-worker of our late Emperor, she would naturally be well acquainted with Dr. Lewis' plans for the sanitarium. And so, in accordance with these plans, Soror Lewis has placed on the staff of the sanitarium only high degree Rosicrucian doctors and nurses that are especially qualified in the field of therapeutics. These doctors and nurses have been members of

AMORC for years and have been using Rosicrucian healing methods in their regular practice for a long period of time; and, therefore, they are experts in the application of our healing system.

Soror Lewis has explained that one of the great advantages of the present staff is the wide experience and understanding available to the patient. He has the advantages of the very latest and most modern equipment used in California today. He has the benefit of the newest methods of physiotherapy. At the same time, he has available methods of modern medicine, as well as the Rosicrucian healing system. The patient is always given the Rosicrucian treatments regardless of what else is being done for him, and the few minutes of complete relaxation in the wonderful violet room are most beneficial in assisting nature to carry on her healing work.

Among the important members of the sanitarium personnel is Dr. Roberto Herdocia, whose wide experience as a medical physician especially qualifies him as the therapeutic head of the sanitarium. Dr. Herdocia, after many years of practice in his native country, Nicaragua, came to the United States to continue his studies and research work. For a long period of time he practiced his art in the city of Los Angeles, California, as a general practitioner, specializing in eye, ear, nose, and throat diseases. Dr. Herdocia has successfully used the Rosicrucian healing system in his practice for many years. He was constantly in correspondence with Dr. Lewis regarding various types of illnesses. This exchange of reports on different cases has given Dr. Herdocia wide knowledge and understanding of the Rosicrucian healing methods.

Equally important in his particular field of therapeutics is our very good frater, Dr. John N. MacDonald, who specializes as a drugless physician. Dr. MacDonald uses the very latest equipment available today in the science of drugless healing. He is a licensed chiropractor as well as a naturopath. Being a high degree Rosicrucian, naturally Dr. MacDonald thoroughly understands the Rosicrucian healing system and has used it in his work for a long time.

The therapeutic staff of the sanitarium is fortunate in having the aid of Soror Clara Buker, Registered Nurse, who, like the doctors and all other members of the personnel, is a member of the higher Rosicrucian degrees. Naturally, Soror Buker assists in every way possible, including the giving of Rosicrucian treatments. The effect of the positive and negative treatments rendered simultaneously in this manner is remarkable indeed.

Soror Lewis has selected for the position of custodian and general aid one of our fratres who is well known to the members of the AMORC staff and also to many members of the Order who

have attended the annual conventions at Rosicrucian Park during recent years. This highly respected frater is Mr. Paul Brusienski, who is doing very fine work in his particular field of duties.

Naturally, in an institution of this nature, the kitchen and dining room are very important, as properly prepared food is necessary for the nourishment of the patients. Dr. Lewis, knowing how important this was to any system of healing, selected one of our high degree sorores whose culinary knowledge was outstanding. Soror Laura Wood is continuing her duties at the sanitarium with the assistance of several others.

Soror Lewis' work is by no means confined simply to directing the affairs of the sanitarium, but she is constantly busy there giving treatments herself, just as Dr. Lewis did, helping the doctors and nurses with the patients, visiting each one several times a day, as well as assisting in the laboratory. The peace and harmony that has been established by the presence of Soror Lewis and her staff is wonderful indeed. Everyone who visits the sanitarium speaks of the wonderful vibrations that you can sense even before you actually enter the building. One condition that is especially noticeable is the spirit of helpfulness and cooperation that prevails, not only among the staff of workers, but the patients themselves. In the true Rosicrucian spirit, they desire to help in every way they can to further the efforts of Soror Lewis and her co-workers at the sanitarium.

One could not mention the sanitarium and the peaceful atmosphere that prevails among the patients and staff without calling attention to the assistance Soror Lewis receives from her daughter, Colombe Madeleine Lewis, who has been selected for the important position of receptionist and secretary. Colombe Madeleine is a very important member of the staff, taking care of much detail work and business of the sanitarium and assisting wherever possible to maintain the efficiency and business-like manner in which the material affairs of the sanitarium are conducted. Soror Lewis is fortunate indeed in having as a part of this great work the sweet, unselfish assistance of Colombe Madeleine.

We can express nought but praise for everything Soror Lewis has done in behalf of the Rose-Croix Sanitarium. And we know she is happy in the thought that this last great Rosicrucian project, planned and established by our beloved late Emperor, Dr. H. Spencer Lewis, is progressing just as he desired and that her lovely personality is such an important factor in the peaceful, harmonious radiations permeating the atmosphere of the Rose-Croix Sanitarium.

Our Research Library

It is very gratifying to the officers here at headquarters to note the extent to which our members living in and near San Jose are taking advantage of the wonderful research library at Rosicrucian Park.

Any time during the library hours—which are daily from 1:15 to 5 P. M., from 9 A. M. to 1 P. M. on Saturday, and from 7 to 9:30 P. M. Wednesday and Friday evenings—that you may drop in for a visit, you will find 15 or 20 studious members busy examining and studying the many rare books that have been made available to them. Our very helpful librarian, Frater Orval Graves, is kept busy with his duties, preparing and cataloging new books, and writing letters to book dealers throughout the world in search of rare volumes that are suggested by our members and friends. You will always find it an easy matter to locate just the book you need to carry on your research work, because of the simplicity of the library facilities. Frater Graves, who is well qualified for his position, has arranged his book shelves in such a manner that one who has never before been in a library can easily find just what he is searching for.

Naturally, he uses the Dewey decimal library system, which is recognized as the standard method of cataloging and arranging books. This means that the student may go direct to the files and either look under the author's name or under the subject and find the number of the book he wants and the shelf where it is placed. This system adds to the pleasure of library research, because it saves one so much time. Frater Graves is never too busy to help our fratres and sorores quickly locate a book or publication; and, therefore, our members should feel free to call upon him at any time when they do not seem to find in the files just what they are looking for.

Frater Graves has added a special feature to the library facilities that has indeed met with response on the part of Rosicrucians near headquarters. This feature consists of a book review every two or three weeks. For instance, several weeks ago he reviewed a new Rosicrucian history entitled "The New and Authentic History of the Rosicrucians," by Frater Wittemans, well-known author and mystic. This discourse on Frater Wittemans' new book met with such response that Frater Graves is making these book reviews a regular feature of the library. Incidentally, these book reviews are well prepared and delivered in such a manner as to be of great benefit to all students. We only wish that conditions made it possible for members living in all parts of the world to attend these special discourses by our worthy librarian.

It is fortunate that a system has been worked out for the benefit of members living away from headquarters, and it is a pleasure to see that hundreds of students are taking advantage of this plan. Briefly, it consists of the privilege of submitting questions on any subject of interest to the student. Frater Graves then makes a thorough research and prepares his findings into a report of not more than two hundred words. This report always contains a list of the references so that the member can, if possible, or desirable, obtain the books for complete detail. Frater Graves has answered such questions as: What is the truth regarding the Ouija board? Who was Cagliostro? Has a death ray ever been discovered and is it in use today? and hundreds of others of interest to the scientific minded as well as the student of psychology and philosophy. We want our members everywhere to benefit by the wonderful research library that they have been responsible for making possible. We hope, therefore, that those who have not yet inquired about this wonderful institution will write for further information.

What Is Real?

A frater from Richmond, Virginia, rises in our Forum circle to ask the question: "A chair or table is in my room when I am in there to see it, but does it really appear the same when I am not there?" Perhaps this frater does not realize it but he is propounding a question that has been the basis for much polemic philosophical discussion in past centuries, and much scientific research in our modern age.

The frater's question, undoubtedly provoked by some of the experiments and text of the early monographs, reframed is: "Do things have an actual existence as we perceive them?" Upon first blush, it would seem that possibly no one could ever know the answer to this question. When we see a thing, our eyes and consciousness of it are present. Likewise, when we hear, taste, feel, and smell something, our peripheral or objective senses are brought in contact with the objects. When there is no human consciousness or physical senses present, there is no medium to tell whether what we perceive remains as it was when we were conscious of it or not. In other words, our consciousness has to be brought into contact with the object, or objects, to realize it, or we can not know whether it is or is not there.

Some may rise now in our Forum and say: "It is quite easy to prove that the objects we see in a room when we are present exist even when we are not there, for we can set a time camera to take a photograph of the room and its contents, when we personally may be hundreds of miles away, and the photograph so taken will reveal the

same objects we personally saw." Further, some frater or soror of our FORUM may add: "Yes, and we can place a microphone and recording device in a room to register sounds after we are absent from it, and they will reproduce the same sounds which the human ear heard when actually in the room." However, in reply to such remarks, we still say that they do not constitute a proof that the objects we see with our own eyes and hear with our ears are the same in actuality after we—our state of consciousness and of realization—have departed.

When we see, what do we see? We register light rays on the retinas of our eyes. Some of these rays are of greater intensity than others, and, further, they are sometimes interrupted, causing us to have the sensation of the absence of light or shadows. Besides lights and shadows, we experience colors. The visual sensations then consist of two groups of positive sensations and one negative. The positive are colors and white light, and the negative, shadows or a gradation of light. These three groups of sensations or qualities visually arrange themselves into the multitudes of things we see. We also gain the optical impression of dimension. Basically then, all objects visually discerned, in so far as light is concerned, are of the same nature. Something, however, causes the different arrangements of these light rays, and which in turn causes us to identify one thing as a chair and another as a table. There is definitely *something* which disturbs the light rays coming to our eyes and causes us to identify that disturbance as the thing that was perceived.

In our Rosicrucian monographs in those degrees devoted to a discussion of Rosicrucian physics, we say that all matter, all gross substance, is composed of SPIRIT—a *vibratory energy*. The simplest state of this spirit or this energy is its minute particles, which we call electrons. These electrons vibrating, pulsating in the rhythmic dance of matter, combine into atoms, and atoms into molecules. The vibrations of this spirit energy given off by the particles and combination of particles form a great scale of motion which is detectable by our senses. Some of our physical organs are so constituted as to be attuned to certain frequencies or rates of vibrations of this spirit energy, and others to other frequencies. Thus, we can often taste what we cannot hear, and hear what we cannot see, and feel what we cannot smell. Light waves are affected by these vibrations of matter. In other words, the vibrations of matter impinge upon those of light. The third condition, or disturbance, the result of this impingement on the light waves, when carried to our eyes and thence transmitted along the optic nerve to our brains, produces the visual sensations—the visual forms we experience.

Sound, as we all know, is caused by vibrations disturbing the air, which in turn causes it to send ripples or air currents in all directions, like dropping a stone in a pond and causing concentric rings to spread out from the agitated surface. These vibrations of the air beat upon the inner diaphragm of the ear, which oscillates or vibrates in resonance with them. These vibrations are then translated into nerve energy impulses, sort of electrical waves which are carried along the auditory nerves to that region of the brain where they become sensations—the things we hear.

Now, if we photograph an object in a room, even by a time mechanism, that does not require our presence, we are causing the same disturbed light waves to agitate a film which has been sensitized by chemicals which, when developed, produces in lights and shadows a picture or form that when we look upon it it causes us to be conscious of the same object we personally saw when we were in the room. This, I repeat, does not prove that the chair and table actually exist in a room, as we see them, but only that there is something, some condition apart from us in the room that causes us to realize them.

As we have seen from the foregoing, the ACTUALITY, the spirit energy of matter is not brought into direct contact with the human consciousness, but as in sight and sound is transmitted to us through a medium; consequently, at least in sight and sound, *we do not directly see or hear things*. To use the analogy so often used, but which is none the less effective, when a great tree crashes to the forest floor, there is no sound unless there is an ear present to hear it. All there is is a disturbance of the air caused by the falling object—the human consciousness then causes the realization of the sound; that realization is entirely different than the actuality. The actuality or the spirit energy of matter is *formless*. The idea of form occurs in our own consciousness when we realize through sight, for example, these vibrations of matter. Thus we can say that nothing actually exists as we perceive it, or, in other words, that we can not perceive things as they truly are, because we are dependent upon factors which convert the true nature of things into states and conditions by which we have knowledge of their existence.

On the other hand, we, as Rosicrucians say: "What difference does it make whether the objects in a room are not actually as we realize them? Their apparent value and relation to our needs is, after all, what really is important to us. Even if a chair is in actuality something different from what the human mind conceives it to be, it is what we realize it to be that makes it useful to us. Scientifically speaking, for example, objects do not have color. Their gross nature, the density of their molecular structure so affects light, and

causes certain of the waves of the ocular spectrum to be emphasized or suppressed, that the object appears to us to have color. In other words, an object will perhaps cause all of the colors of the spectrum to be held back with the exception of a certain one of a particular rate of vibrations, and consequently we perceive that article or object as having that color, when actually it does not have color at all. We may like something that always appears to us as red. It makes no difference if the object actually is never red, or that the color red is not inherent in the object whatsoever, so long as our consciousness causes us to realize it as such and we always associate that color with the object."—X.

Thought Vibrations

A soror now asks the FORUM the question: "Do thought vibrations continue to float about so that they can be picked up at any time, or do they become weaker until no longer in existence like sound waves?"

It is not necessary, in considering this question, to go into elaborate analysis of the physiological and psychological origin and generation of thought. The question concerns itself with what happens to this energy—thought—presuming that it is generated in and radiated from the human mind. There is an old scientific axiom to begin our explanation that is apodictical. It states: "Matter can never be destroyed, nor is it ever lost." For example, we place a shovelful of coal in our fireplace, and soon after igniting it we have glowing embers, flames, and heat, accompanied by combustion gases. Eventually we have the clinkers and finally if enough heat is produced we have naught but an impalpable ash which a gust of wind diffuses in the air. We look at the empty grate—nothing remains. Have we destroyed matter? Have we actually removed from the earth that mass of matter which we knew to be coal? The coal, as such, in so far as its form is concerned, no longer exists, but we have not lost or destroyed that matter; we have only changed it into other forms, namely, the ashes, flame, heat, gases, and free atoms, which cannot be detected by our senses, but which will combine to form other things which eventually we may preserve.

Ours is not a static universe. As the ancient philosopher, Heraclitus, said: "Everything is becoming something else." If, as once thought by an ancient school of philosophy, particularly exemplified by Parmenides, the things of the world were all inert and not changing one into the other, we would now be faced with the problem of answering many difficult questions. If all of the things of the universe were like building blocks, all fitted together according to some plan or de-

sign, fixed, inert, then if it were possible to destroy one, what would fill the void? There would be no relationship between one thing and another. All of our realities would be but a collection of separate things having no dependency one upon the other. There would be no integration to the universe. If an object of such a kind of universe were to be destroyed, into what would it be dissipated? The universe is all there is, so it could not be removed from it.

Science has proven, through chemistry and physics, that nothing is, but everything is *becoming* something else. Everything is the cause of what follows, and that effect in turn is the cause of another expression of matter. Things merely *change their expressions*, but they are never removed from the whole, nor are they independent from the rest. Some of these changes constitute a fixed cycle; that is, the change always goes through the same series of alternations before its zenith or final state is reached, then it may change into one thing at one time, or another at another time. Such evolutionary changes are mainly to be found in living matter, as, for example, the development of an acorn into an oak. Aristotle said that in these cycles of development, each lower form stood as matter in relation to the next higher, which was its ideal and toward which it moved.

In the case of sound, as explained elsewhere in this FORUM, it is dependent upon the human ear, but the cause remains until it becomes so weakened by opposing the heavy air that it no longer can produce sound because its intensity has been so diminished. There will always be on earth, if we have radioactive minerals, such radiations as alpha, beta, and gamma rays, but those we now detect are not those that were once discharged in space as free forces or energies centuries past. Instead, they are the results of concomitant causes.

Thought energy, when transmitted by a mind, will—as do all other energies—eventually diminish in its intensity as it encounters resisting energies or masses. However, it will retain its nature as thought so long as its cause exists. It may become so weak in intensity that no human mind could discern it; but, and this is the important point, it cannot exist independent of its cause, or, in other words, the mind which generates it. To use the analogy of a radio station, the carrier wave it transmits, or the radio frequency waves diminish in intensity because of numerous factors. Mineral deposits in the earth, being negative in contrast to the positive polarity of the radiating wave, draw the waves to the earth. Steel buildings and mountains do likewise. On the other hand, transmission over water is said to be favorable. The power of the transmitter itself, as well as the power of the receiver determine the distance that the wave can be detected and made

audible. One thing is certain, that when the transmitter is switched off the radio wave does not continue as an isolated force or energy to travel through space to be picked up at random any time in the future. Why?—simply because as we have shown, the things of our universe are not independent elements but all interrelated and have their cause in something else. When their cause changes or ceases, so does the result. We cannot separate the result from the cause. Whenever and wherever the cause exists, the result does likewise.

A man may throw a stone, and after his hand becomes motionless the stone may continue through the air. Is that an exception? Does the result continue after the cause has been removed? The circumstances are different in this case. The stone is not dependent for its existence upon the motion of man's arm. It existed perhaps before man's arm. All man's arm caused was the propulsion of the stone through space. In the case of the radio waves, not only their transmission is caused by the radio equipment BUT THEIR GENERATION OR EXISTENCE AS WELL. The radio waves have no reality or existence separate from the transmitter and they are not captured by it and hurled through space. Rather, they are developed by the transmitter; consequently, when the transmitter stops, the results—the waves—cease.

Is it not easy to apply this same reasoning to thoughts? They have their existence as a flow of energy in man's mind. They are not bullets or pellets that are shot into space, but instead a radiation generated and transmitted. When the generation, or man's thinking stops, so immediately do the thoughts or the thought waves, for their cause is removed. Thought waves, therefore, have no existence independent of man's mind. Again, we may liken them to a search light. When we switch off a search light, that is, interrupt the electric current, does the beam of light continue to sail or float through space?—not at all. No matter how bright or powerful the beam of light, when the switch is thrown, it too is gone. Let us remember that there are no free agencies in the universe; nothing just floats at random independent of causes. *Thought energy exists so long as there is a mind behind it generating it.*

In connection with this, it is very interesting to relate a spectacular fraud that was perpetrated in the state of California a few years ago in connection with the belief that sounds continue indefinitely after being produced. Two individuals—one who was a rather clever salesman and could appeal to credulous persons, and the other a man with some mechanical and electrical knowledge—developed what the newspaper press in the exposé of the fraud referred to as “a little black box.” It was supposed to be an amplifier having a unique

and different circuit which was capable of tuning in sounds that had occurred decades, centuries, in fact, several thousand years ago, picking them up at random, amplifying them, and making them audible again. The purpose of this whole plan was to sell stock in the development of such apparatus. In a hall in a southern California city a group of prospective investors were gathered together for the purpose of witnessing this "remarkable demonstration." The speaker, prior to the demonstration, related how valuable it would be to history and to all of us today, if the words of the great personages of the past could actually be heard as they were spoken, with all of their full import, and he went on to say that merely because the individual had passed on did not mean that the sounds which had been created did not continue on and on through space and time. He then purported to give a demonstration of Lincoln's Gettysburg address, and after producing a number of squeals and howls in the apparatus, all for effect, the result of causing it to oscillate, low and behold, to the amazement and bewilderment of the audience, there came through the loud speaker the solemn words of the opening sentences of Lincoln's famous Gettysburg address. However, there was a skeptic in the crowd, a young man who was quite interested in science, and before he could be stopped, he crossed the hall opposite from where the spectacular apparatus was located, and opened a closet door and there revealed a phonograph with an electrical pick-up and a wax record upon which had been recorded the words of Lincoln's Gettysburg address which were being transmitted through the apparatus in the hall.

So we see the danger in not giving some of these philosophical questions real thought, and getting to the basis of them, because if we don't, we are apt to become at times the target for all sorts of frauds and misrepresentations, and, in fact, even to encourage them by our merely accepting something on its face value instead of thoroughly investigating.—X.

About AMORC Administration

I think most of the members of our FORUM circle will recall the answers to the following questions having been given in these pages before. The answers we now give will be fundamentally no different than those before, because the facts remain unchanged with time. Periodically these same questions are asked by an occasional member of AMORC, who really believes he is the first one to ask them and is usually quite surprised—and sometimes embarrassed—to learn that his questions were not necessary because the information has been available to him all along from un-

impeachable sources. The questions, in their wording, are usually so similar that we know what provoked them—the reading of some of our enemies' books of attack upon the integrity of AMORC. The unsuspecting and oftentimes glib member, when he first reads the books of attack is led to believe that no one *has ever dared to ask the AMORC officers these questions*, and he believes himself the first courageous person to do so.

Often the letters are written in the spirit of a challenge, such as: "Hoping to have a favorable answer to these questions, without any hedging or beating around the bush." It is this attitude on the part of the *unthinking* member that causes him to be eventually embarrassed. He comes to learn, as I have said, that the questions have been asked several times before, because of the same books of attack, and have been answered by AMORC fully and with a legal significance in our general publications, and elsewhere, perhaps even several years before he was a member, and that all of the facts are generally known to the membership and that he, the *individual*, is not after all the crusader he imagines himself to be. The following, then, are typical of these questions, and have our customary irrefutable answers:

1. HAS AMORC ANYTHING TO FEAR FROM AN INVESTIGATION?

This is an actual question received, but as can be noticed it is not very complete. What kind of investigation is meant—membership, government, or press? Let us presume, to start, that a membership investigation of administration methods is meant. As in any other fraternal organization, membership committees are periodically formed to investigate Grand Lodge records and books, its receipts, expenditures, salaries of employes and officers, and the Supreme Grand Lodge financial records, how and where the funds are deposited, and who has control and use of same. These committees are voluntarily formed by the members of AMORC themselves, who attend the annual Rosicrucian conventions. They are NOT all composed of members in the vicinity of San Jose—as several thousands know who have attended the various conventions—but those who volunteer are from every part of the nation, and often from foreign lands—the majority of whom have never been to San Jose before. Now what are the qualifications and abilities of such a committee? Many are business men and women, and some are accountants, and many of the committees have included practicing attorneys. Such persons, then, are not easily deceived. Further, however, such committees call upon the banks of San Jose and get confirmations as to the depositing of the funds; that is, as to whether they are *exclusively in the name of the Order and its affiliated activities*.

They call upon certified public accountants, who are *not* members of the Order and who regularly audit the books and accounts of AMORC, for their affidavits as to the status of the Order's financial records. All such statements from such authorities are attached to the Committees' certified reports. Assuming, as some enemies state, that the committees are hand-picked and not voluntary, and that every member on the committee is prejudiced in favor of the administration, still these committees of prejudiced members could not print stationery bearing the titles and addresses of banks and public accountants and forge their names to them, claiming favorable repute for the Order. The letters from these officials, together with the membership reports, are available at the Grand Lodge at *any time* to any member who visits the Grand Lodge. Further, the results are published in the "Rosicrucian Digest" after each Convention. If a member is influenced by books attacking AMORC, to believe that the reports of the committees of their findings, published in the "Rosicrucian Digest," are false, then that member owes it to himself, as well as to AMORC, to examine the original report, and particularly the certified documents from the banks and accountants. If he cannot come to San Jose, he can arrange with some delegate of a lodge or chapter, or any active member, to examine them for him. Certainly from this method it is plain to be seen that *the AMORC administration has nothing to fear from a membership investigation*. As for government investigations, our enemies, in one sense, have done us a favor by charging us with and claiming all sorts of absurd things, and by filing suits through gullible individuals to conceal their own participation in the affair; suits that have resulted in instituting Post Office, United States Treasury Department, Department of Justice, Federal Trade Commission, and other Government agency inquiries into AMORC's activities, not once but *many times*. These bureaus and departments must investigate whenever complaints are filed. The fact that AMORC continues in its *orderly, legal, and ethical* manner to function, is answer enough as to the outcome of those investigations. Is all of this our mere statement? Anyone may officially inquire of the above departments as to whether these facts are true. That in itself takes the question out of the realm as to whether our statements may be perfidious or not. If some of the gullible individuals who read these books of attack would oblige the one writing them to produce sources, as impartial and as authentic, to which the reader could turn for facts to support the attacks, as AMORC can do to defend itself, the books of attack would not exist, because no such evidence against AMORC from such unimpeachable sources could be obtained. The AMORC admin-

istration has no skeleton in its closet, nothing it fears that may be revealed by any form or kind of investigation which would be detrimental to it. With constantly changing laws, every organization may be infringing in some minor way, unconsciously, on some rule or regulation; we ask only to be shown these infringements if they exist that we may correct them.

2. IF YOUR TEACHINGS ARE SO-CALLED SECRET, HOW DO YOU ACCOUNT FOR CERTAIN COPIED WORKS IN MONOGRAPHS?

Notice, fratres and sorores of the FORUM, how this member has by his question put himself outside the pale of the Order. He refers to the teachings as *your*, instead of *our*, the implication being, unless we are in error, that if there is something wrong with the teachings or their origin, they are *yours*, meaning the administration's, but if they are helpful and proper they are *ours*, meaning his as a member. By the phrasing of the question, he shows a lack of loyalty, not because he wants to know, but by the attitude of mind displayed in the wording of the question. The first part of the question implies that if a work is secret it should have no copied matter in it. The second part of the question indicates that it is wrong to have copied matter in our monographs. Generally, the definition of secret means to conceal or keep something from general observation; therefore, a thing is no less secret, if I conceal it, even if I did not make it or write it. If, for example, I have an original Shakespearean folio, which I did not write or originate, but I withhold it from general publication, it still is secret. Conversely, if I write a manuscript myself and conceal it, it is also secret. In other words there is no relationship between secreting a thing, and whether the thing is original or not. Now, as for the second part of the question, how could any educational organization, university, college, publishing house, or brotherhood such as ours expound the thoughts of those eminent and astute personages who have gone before, without copying them from whoever wrote them or uttered them? If, in our monographs, we were not to copy the writings of past Rosicrucians and others who have gone before them, everything would have to be the original creation of the present officers of the administration. If all that were in the monographs were the original creation of the present officers, then how could we ever hope to prove that we are perpetuating the ancient teachings? According to the wording of the above question, we could not quote Paracelsus, Robert Fludd, Michael Maier, Francis Bacon, Raymund

Lully, or other Rosicrucians, or the ancient philosophers, Empedocles, Anaxagorus, Socrates, or Plato, because we would be copying. To get to the point at issue, what was evidently meant by the very poorly worded question is that AMORC is copying the writings of others, and representing them as its own, without due credit. Wherever we in our graded monographs give the works or writings of another to explain or elaborate on a point, the material or text is either put in quotation marks, or the author's name and its source are given. The concurrences on the covers of the monographs are a common example of that. This brings up a rather amusing point. One R. Swinburne Clymer, who conducts a small self-styled Rosicrucian society from a farm in Pennsylvania, and who enjoys attacking AMORC in voluminous books—for he must enjoy doing so because it costs him time and money and he has accomplished nothing by it—makes a big issue of AMORC's "copying" the writings of others, as he puts it. For the extent of several pages, in one of his principal books of attack, he tells of this *sin* of copying, and then with a grandiose flourish concludes with a reproduction of the page from an AMORC monograph, to which he refers; but, lo and behold, upon examination of the reproduction, we find that in the very first paragraph the name of the eminent Rosicrucian author of the past is given, and the statement is made that the following text is a quotation from one of his writings, included for the benefit of the AMORC members; therefore, in that one statement his whole contention falls. Mr. Clymer tries to accuse AMORC of plagiarism, which means literary theft, the stealing of another's ideas and writings and presenting them as your own. Where you give credit, however, by quotation marks or the author's name, or the title of the book or manuscript, there is no theft and such copying is necessary, or no newspaper could exist today, for your daily newspaper quotes widely, individuals, associations, and organizations. It is such poor argument as this, the weakness of which undoubtedly Mr. Clymer is very much aware, which causes him assiduously to evade, by one excuse or another, a personal debate on a public platform between himself and an officer of AMORC, on the preposterous claims of his books. Imagine him, for example, on the public platform, before an intelligent audience composed of attorneys and men and women of every walk of life, trying to support his claim of AMORC plagiarism, when the very evidence he introduces in his own book, the reproduced page from an AMORC monograph, reveals in its first part that due credit is given to the author of the following text.

3. WHO CONSTITUTES THE GRAND LODGE (SUPREME GRAND LODGE)? IS IT A FAMILY CORPORATION? WHO OWNS PROPERTIES AND FUNDS OF THE ORDER? IF THE SUPREME GRAND LODGE DECIDED TO DISSOLVE WHAT WOULD HAPPEN TO FUNDS AND PROPERTIES?

Here again is a group of actual questions. They repeat themselves periodically, so we will again answer them. The Constitution and Statutes of the Grand Lodge, which every member is urged to procure as soon as he or she becomes a member, states very plainly, in Article I, Sections 1 to 5-c, inclusive, how the Grand Lodge is formed. Chapter 2, of the Statutes of the same Constitution, entitled "Officers and Their Duties," explains what officers are required and what obligations they assume. As to the personnel who actually are the officers of the Grand Lodge, a picture of each of these officers with their names appears in a booklet which is sent *free* to all members, without their even requesting it. This same booklet contains pictures and names of the officers of the Supreme Grand Lodge. From this, you see that an intelligent and observant member would not ask such a question as above, the answer to which he has *before* he asks the question. I do not know what is meant by family corporation, unless it means that the members of the same family constitute the Board of the Corporation. The Board of Directors, which the above-mentioned booklet reveals to every member, shows that the Board consists of the Emperor, Ralph M. Lewis; the Supreme Secretary, Cecil A. Poole; the Sovereign Grand Master, Thor Kiimalehto; Mrs. H. Spencer Lewis; and Soror Gladys Lewis; three members of the Board being related. When the Order was re-established for its second cycle in America, Dr. and Mrs. H. Spencer Lewis were the ones who gave of their own funds and time to make its existence possible. Why?—because there were no others and no other revenue at first. Dr. Lewis gave of his entire fortune, and month after month he gave the only financial support that was possible. At that time, no questions were asked by anyone about the family corporation or directorship. Anyone who was interested at all was content that they should assume the entire responsibility and the major portion of the liability and the financial support. Does it not seem strange that those who gave years of their services and all of their resources at the beginning of the Order's existence for its second cycle should later have their integrity questioned, when, through their very efforts and sacrifices, the Order now has funds and properties of its own? Aside from the ethical point of view, let us look at the legal

aspects, the cold, impersonal facts. The Supreme Grand Lodge is a corporation, and as a fraternal organization, it is exempt from the payment of Internal Revenue to the Government of the United States, and an equivalent tax to the State of California. It is declared by this Government and some governments in foreign countries to be a *non-profit corporation*. That phrase means that none of the revenues of the Order or its properties inure personally to the benefit of any Director, officer, or member, but all are held and used for the purposes of the Order and in the name of the Order. I do not believe that anyone would be so naive as to think that the Government Departments merely accept a statement of the administration that its activities, its funds, and its properties are for the Order and not for individuals or officers. AMORC, therefore, like every other non-profit corporation, is obliged to have its books and accounts periodically examined by United States Government auditors and State auditors, to determine that none of the officers, I repeat, or no individuals associated with the Order, have violated its non-profit status. There is no better or more authoritative and impartial answer to such a question asked above as to what has happened to the funds of the Order and its properties, than the findings of the United States Internal Revenue Department, and the Department of Franchise Tax of the State of California. If the funds of the Order were in personal accounts in the names of its officers, or being used for their personal welfare and benefit, these experienced auditors would have found it out, so an accusation against AMORC and AMORC's answers to the accusation really amount to little in the face of the actual authentic facts just related. The above investigating departments can confirm these statements.

As to what would happen to the funds of the Order, which the Directors must use for its advancement and welfare, if the corporation would be suddenly dissolved, that is simply answered. As shown, they are not the personal funds of any officer or individual, and if the corporation and the Order could not possibly, under any proper and legal circumstances, continue, then a United States Federal Court would decide what portion of the monies remaining on deposit should be returned to each member, depending on the money each paid in as dues. This question could only come up IF the organization, or AMORC, because of some unforeseen calamity could not continue to function. As long as it continues, which we have hope—and have reason to believe—will be to the full extent of the current cycle of activity, no member or officer has a personal property right in the funds. They must be used—the funds and properties of the Order — for the general furtherance of the Order's aims and objects.

Members do not have an investment interest in the Order. There are no stocks, no shares, no dividends. They pay dues and in consideration of same receive a variety of membership privileges.

These questions will come to our attention again, even though all of the above reliable facts and sources of information are given here. We assure you, however, that we will not trouble you with these answers again for several months, when we will then answer them in nearly the same manner, because the facts are unalterable. It is not strange that when the answers are given to these questions, either in this manner, or in correspondence, or verbally, we hear nothing further from the individual. He may want to think personally that the administration is improper in the conducting of its affairs, but he cannot inveigh against all of the authorities and the auditors, with their apodictical reports, without appearing ridiculous, so consequently he remains silent—not even offering to apologize for innuendoes or to reaffirm his confidence in AMORC—which should be done on the strength of the facts and truth which have been made available to him.—X.

Cosmic Consciousness and Intelligence

It is interesting to note that the questions asked in our FORUM CIRCLE are nearly evenly divided between the fratres and sorores. A soror asks (I believe it is her first question): "Does Cosmic Consciousness, or Cosmic Illumination, raise the level of intelligence?"

This is rather an all-inclusive topic. As I understand the question, the soror desires to know whether, when one experiences Cosmic Illumination, or an influx of Cosmic Consciousness, that elevates the level of native intelligence, thus making the individual more sagacious in all phases of his mental life.

First, what is Cosmic Consciousness? Our monographs in the latter degrees are replete with explanations, and, further, numerous books during the last several decades have been written on the subject by many individuals who are worthy of the appellation of mystic and philosopher. For the purposes of this question, however, we can say that Cosmic Consciousness is first what the very term itself implies—the consciousness of the great Cosmic. As Rosicrucians—we declare that the Cosmic is not a place, condition, or a state existing somewhere outside of ourselves in space, like the old theological conception of heaven as a place with golden streets and pearly gates, but rather that it is the orderly manifestation and working of the Divine Mind. It is the unlimited intelligence of God, as orderly law, and which as the primary cause of all permeates the entire universe. Cosmic Consciousness, it follows, is the

Divine Intelligence, the self-realizing and comprehending power and initial cause of all things, in other words—God Consciousness. The Cosmic, we must understand from the outstart, embraces all things animate and inanimate. The Cosmic is not confined just to realms of the spiritual. The laws of matter that create the things of our natural world, which we see, hear, and feel—they, too, are of the Cosmic. They most certainly are not a man-made creation or execution. So the Cosmic embraces things of the macrocosmic world and of the microcosmic world. In man, the laws of the Cosmic are dual in manifestation, the negative aspect being spirit—that primary substance of which the physical elements of man's mortal body are composed; and then there is the positive polarity of man—the vital life force, the soul, the Divine Consciousness.

We must accept this intelligence of the Cosmic as being perfect, that is, complete and not possible of error. We cannot conceive of anything beyond it by which it can be measured, nor can we think of it as aspiring to a state of perfection, because then that which it aspired to would transcend it and be more perfect. Therefore, this Cosmic Intelligence, or Consciousness, is omniscient. Its natural order of function is to maintain a harmony of all of its attributes, the multitude of its modes and aspects. It stands to reason that if man could at least periodically commune with this intelligence within himself and retain the experience of the contiguity of his consciousness to the Cosmic Consciousness, he would avoid a number of the mistakes he makes, which are entirely the result of his sole dependence upon his limited mortal experiences and objective knowledge. Man's objective intelligence, dependent upon his faculty of reason and powers of perception, is far from infallible, and each of us is constantly aware of our errors of thinking and of our poor judgment, whether we wish to admit it or not.

The subjective consciousness, that unadulterated and unrestricted intelligence of the Cosmic which pervades every cell of our living body, performs its duties faithfully. It hardly seems necessary to relate here how all of the involuntary actions of our body, those actions over which we have little or absolutely no control, continue without the exertion of our reason or judgment, all being instead the result of this Cosmic Intelligence. The heart and many of the organs function without our direction and volition. The cells divide and combine, and course through the blood stream to their many proper destinations, all without a thought or plan, or any help from our objective selves. The aggregate of this consciousness, the total consciousness of all of the cells and parts of our body, constitutes what we say is the *psychic body* of our being, and this psychic body is not affected by physical environment, by our

education, or our social standing. This inner consciousness, or intelligence, is the same in an aborigine living in some primitive land, or in a great academician of one of the highly "civilized" countries of the world. It cannot be increased or decreased in the individual by anything he may do. If it could, then it would imply that it rests with man and is within the jurisdiction and power of man to evolve or devolve that which is Divine, and consequently perfect. It would further follow then that man is the true God and this, we know all too well, is not so.

This Cosmic intelligence can and does exert an influence, however, on our objective thinking, and what we often commonly call our native intelligence. Here it is necessary perhaps to make quite clear that there is a great distinction between *education* and *natural objective intelligence*. A man may have a good brain, excellent nervous system, he may be very sensitive to his external world, and respond to the things he objectively perceives quite rapidly, and yet he may be *illiterate*. On the other hand, one may store in his memory a great accumulation of external experiences, facts read, or heard, or seen, and yet he may not be intelligent, though he may be able to regurgitate and recite the facts he has learned parrot-like. Intelligence is displayed in the unique correlation of the experiences we have had as creative ideas and the adroit adaptation to any circumstances and experiences. We all, each of us, know too well that sometimes during the course of our lives we are confronted with some situation that we must meet uniquely and depend upon our own intelligence, when we cannot recall advice or information which we may have read in some book, text, or otherwise, or when we can't turn to some page 12, or paragraph 3, for help. Native intelligence is also seen in the ability instantaneously to appraise unprecedented conditions for their true worth.

Education is, however, essential. In the first place, it provides native intelligence with many useful tools and materials necessary to use; it gives native intelligence, therefore, a distinct advantage. Education further stimulates this intelligence, but it cannot add to it. Cosmic Consciousness, or the infusion of our objective minds with the consciousness of the Cosmic, does not add to this brain intelligence. It does, however, provide illuminating ideas, complete plans and methods which make the individual brilliant in his accomplishments. The intuitive flashes which individuals frequently experience are sometimes adjudged, and erroneously so, as Cosmic Conscious experiences, or Cosmic Illumination. They are, however, but brief commands from the Cosmic Intelligence breaking through the wall of our ordinary, self-centered objective reasoning and thinking, compelling us for our own good and

welfare, if we heed it, to take advantage of a circumstance or to avoid doing something which may be detrimental. Sometimes, with all of the energy that our egotistical volition can exert, we plunge into mundane affairs and just before the final act that would result in some form of injury to us, perhaps we have a hunch not to proceed further. These hunches are rather frequent for all of us, unless we have formed the deplorable habit of suppressing them to show our independence of all influences except those of our own little reasoning minds. If we heed such a hunch, however, we stop and we are saved from misfortune.

These hunches, or intuitive flashes are very incomplete. They are more like a cry in the dark, compelling us to stop or go ahead. They are not necessarily inspiring or enlightening, and never informative. It is not uncommon for us to hear a person say: "I had a hunch to go ahead with it; I don't know why; it was just the urge to do so; I can't even explain it to myself." In fact, the objective mind has not sought these intuitive flashes or hunches. In most cases, the objective mind has not reached into the inner self and invoked them. Instead, they have penetrated the objective mind, motivated only by the Cosmic principle of protecting us. Because of our obstinacy and extreme confidence in our objective selves, it is really fortunate that these intuitive flashes are able to penetrate sufficiently and intensely enough to make an impression upon us and to retard or accelerate our will.

On the other hand, a true Cosmic Conscious experience is much more thorough and consequently more beneficial; also more difficult to attain. The objective mind or consciousness, to bring it about, instead of searching the universe outside and around ourselves for some external fact or aid, resorts instead to introversion. It is turned inward and through this method it experiences the complete wisdom of the Divine Mind of the Cosmic Consciousness, even if but momentarily. When this state of Cosmic Consciousness, or Illumination, is attained by one his objective mind is not only brought in contact with this Divine Consciousness resident within his own being, but it is brought into harmony with the *absolute*, the complete mind, the primary cause of all, which is ubiquitous, for we must realize that the Divine Intelligence within us is not isolated in certain individuals or certain groups, but exists everywhere. It is not a broken off segment of the whole which we possess; it is instead a continuous flow of consciousness throughout all beings in the entire universe.

The Cosmic Consciousness, the consciousness of law and order of the Divine Mind is the *only substance* in the universe. All things are in that substance, they are modes of it and for the moment of that Cosmic Illumination, we are there-

fore in a state of concord with every and all things. The result of such an experience is not like that of an intuitive flash. It is not a mere command, but the revelation of a *perfect plan* which causes us to realize an ideal which we know at the time is for us, and that we should attain it. It is not like visualizing a distant light in darkness, towards which we must grope and stumble, take many false steps, and perhaps hurt ourselves in many ways before we reach it. Rather it is like the castles we have seen as children in fairy story books—beautiful, appealing, situated on a rocky eminences. We seem to know that if we reach them we will find in them many great treasures. We see more than the goal, we are also shown the path that leads to it; we see leading from ourselves to it a winding road with well marked, plainly visible signposts. The person who is thus so fortunate as to perfect the technique of attaining Cosmic Consciousness, which, for various reasons, all do not, can fairly frequently make Cosmic contacts and because of that he is often adjudged by others in life, with whom he associates and who do not understand what he has accomplished, as being a success, or as being fortunate. Actually his objective intelligence has not been particularly developed, rather he has the ability, through Cosmic Consciousness, to take his problems to an infallible source of help, which makes him appear to others, who do not understand, like a genius.—X.

Living the Perfect Life

Now comes a frater who voices a question that is rather frequently asked, but has not been discussed by this FORUM, at least not recently. The question is: "Does mere membership in AMORC demand a perfect life?"

Such terms as good, bad, perfect, and excellent are not self-explanatory; they must remain relative. What has the frater in mind when he refers to the perfect life? If we knew this, we could then emphatically say, with but little accompanying information, that such a perfect life is or is not a requisite of AMORC membership. We will, however, for the purpose of considering this question, presume that the frater means by a perfect life, conformity to Cosmic dictation, voiced through conscience and revealed through Cosmic Conscious experiences. In other words, such a perfect life would be predicated upon being inspired through mystical practices, as to the right attitude to hold toward our fellowmen, what constitutes real charity, the brotherhood of man, how to look upon life and death, what acts to repress as being violations of Divine Law, and what to indulge as being proper human expressions.

How to live such a perfect life would need to be learned—and that is the object of membership in

AMORC. If it is to be learned and acquired through the study of Rosicrucian teachings, obviously those who affiliate with AMORC are conscious of their lack of it. They know they are not perfect in the sense described above. If, after affiliation with the Order, say for a period of six months or a year or two, they attain the perfect life, as broadly defined above, they would not need to continue membership. As time passes, by comparison to what they were before they affiliated with the Rosicrucian Order they can discern their own improvement, if they have been conscientious in their studies. They are able to detect that they are more perfect in many ways than they were before they became members. Concurrently, however, they know that they are far from perfect. Their new vista reveals a greater knowledge beyond, to be acquired through the teachings of the Order. It shows them their weaknesses and the need for improvement, and so, though they may embrace the perfection they had in mind when they became members of the Order, they can still see ahead of them a far greater perfection, and so they continue. Thus, there is no one who is a Rosicrucian—a true Rosicrucian—who can conscientiously say, "I am perfect." By contrast, I repeat, to what we may have been 5, 10, or 20 years ago, we are perfect, but not by comparison to those higher ideals we now envisage.

There is only one *absolute perfection*—the Cosmic Mind. If and when we attain absolute perfection, we will not then need to incarnate in the physical body. Our personalities will then be absorbed into the whole, from whence the soul consciousness flows.

Possibly the frater who asks this question may mean, as Rosicrucians, is it demanded of us that we practice abstention from those things which are common with most persons. As Rosicrucians, we will abstain from the doing of some things that others do, or to the extent they do them, not because we are Rosicrucians or because we choose to be different from our fellowmen, but because we know that certain things are definitely wrong, and we prefer to do the right thing morally and intellectually. The first thing a Rosicrucian will not do is to be a prude. He will refrain from fanatical moral restraint. He will contend that it is false modesty which proclaims the revealing of the human anatomy a carnal act. He will think of the human form as having first been conceived in the Divine Mind. He will see in its rightful exposure nothing lustful or immoral. *He will, however, respect public decency and the conventions decided upon by the rational and thinking element of society.*

He will not honor tradition with observance if it has fulfilled its purpose and now remains but an empty shell; in other words, only a retarding influence. He will observe tradition only so long

as it represents the acme of modern thought and effort. He will respect womankind generally, for the part they play in the Cosmic plan. He will not honor a woman merely because of her sex, if her conduct and manner of living are not compatible with the highest good his conscience can define. He will discard that false chivalry which places a woman, because of her sex, upon a pedestal and exempts her from the disciplinary measures a man would undergo for any equivalent improper comportment. He will not think of either sex as being superior and entitled to special ethical considerations.

He will respect morality, not because it has been presented by the clergy or proclaimed as a religious creed, or because it has the support of some philosophical doctrine, but rather because he recognizes it as the moral urges which he feels within himself and knows to be a Cosmic direction of man's conduct, preventing him from committing an excessive or deficient act, which would be a violation of Cosmic law. He will not exclude himself from society or practice any of the forms of ascetism. He knows as a Rosicrucian that life is to live, or he would not now be a *living soul*. It is his duty to acquire human experiences on this earthly plane. He is a member of the brotherhood of man. As such, it is his responsibility to share their problems and their joys. If he feels he possesses something in knowledge or ability others do not possess, it is his Cosmic obligation to help others to learn and find the light which he has found. He knows that he may rightly enjoy the fruits of his labors. He is not obliged to divide his worldly goods with those who have done nothing to earn them by the sweat of their brows. Further, however, he realizes he has no right to deny or prevent others from sharing mortal happiness, by a merciless seizure, monopoly, or control of property or opportunity, just to further his own pleasures. He is a student of nature. His body, he knows, is a temple. What it is composed of, how it exists and functions, it is his obligation to learn. As he learns, he has no false illusions about pleasure. He does not think one who is radiantly happy and who enjoys natural and normal pleasures is a hedonist or ungodly. He looks upon those who inveigh against earthly pleasures as being *hypocrites*. He considers irrational the contention that the only real joys are to be found in spiritual contemplation. The pleasures of the body, he admits and understands are negative and transient, in contrast to those of the mind and soul, yet he knows that the pleasures of the body, if normally acquired as the appeasement of natural wants, are but an indication of the harmonium of the human body and brain. If these are wrong, if they are sins, and if they must be done away with, so too should perturbation, the ills, irritations, and annoyances we experience

daily, and which constitute our burdens of living. If bodily pleasures are spiritual afflictions, then why were we so created that these sensations are possible, and even necessary for the normal functioning of our physical existence? Rosicrucians, therefore, will indulge any natural appetite—with an understanding of its purpose and a relegation of it to its end—and control it with the faculty of reason.

Rosicrucians may be struggling and sincere students, and yet eat meat and use mild stimulants to compensate for the exhaustion of bodily energies. The eating of meat has no effect upon the spiritual qualities of man, for it can neither add to nor detract from the divine essence resident in his being. A faulty temple, a badly diseased body, or one that is in extremely poor health may affect our ability to use to the fullest extent the divine powers within us, but the body itself cannot impair the soul, nor can any gross matter outside ourselves or which may be assimilated into the body. Excessive eating of meat can only affect one's spirituality in the sense that he may become physically over-balanced, and by that means the spiritual nature cannot express itself in him as thoroughly as it could in a perfect, or nearly perfect temple or body. On the other hand, the excessive indulgence of anything else that may upset the balance of good health, such as exceptional eating of fruits or vegetables, might do likewise.

A Rosicrucian lives, not a perfect life, *but a sane and balanced one*, and by preference because of its advantages and not because he thinks himself superior. Because of the insight the teachings and principles of the Order give them into the greatness and omnipotence of the Cosmic, Rosicrucians are overwhelmed by the full magnitude of creation, and they consequently are humble. The humility increases in ratio to one's advancement in the teachings of the Order.—X.

Power of Suggestion

"Can you tell us anything about the strange phenomenon of stigmatization, which causes individuals seemingly great suffering at times?" This question is asked by a frater on the Pacific Coast of our Forum Circle. It is a most interesting question, but before attempting an analysis of it, it is best to review some of the most striking cases and theories of explanation related to it.

Briefly, stigmatization is the infliction of five wounds corresponding to those of Christ, and which occur from no apparent physical cause. They usually accompany intense theophanic experiences concerning the crucifixion of the Christ. The stigmatization sometimes occurs periodically, and in other cases it comes and remains for days and weeks, and then may entirely disappear. The

most commonly known case in recent times is that of Therese Neumann, forty-two year old daughter of a tailor in Bavaria. During the year of 1918, she suddenly suffered paralysis of both legs. Not long afterward, she had the added affliction of going blind. On April 29, 1923, the Vatican announced that it intended to canonize her patroness, Thérèse of Lisieux, after whom she had been named. About the same time, Fraulein Therese Neumann suddenly declared that she could see quite normally. When eventually the Thérèse of Lisieux was canonized as a saint, on that day—so it is recorded—Fraulein Neumann arose and walked, and gave no further indication of paralysis. Since 1926, she has had ecstatic visions of Christ's passion, and at these times bleeds from the stigmata. The Roman Catholic Church has never condemned or endorsed the case of Therese Neumann.

Another celebrated case is that of Saint Francis of Assisi. Thomas of Calano, and Bona Ventura, biographers of Saint Francis, said that the Lord appeared to him and thereupon produced the five stigmatic wounds, which bled freely. In fact, Bona Ventura states that a reliable witness, after the transition of Saint Francis, examined the wounds and found a discoloration in them clearly resembling the rustiness of nails. Pope Alexander IV, also said he had seen the wounds, and exuding from them a bloody sweat.

Catherine Benincasa, known as Saint Catherine of Siena, was subject to hysterio-epileptic attacks, which occurred rather frequently. At the age of twenty-three, she had the first stigmata. Though this was announced by the Roman Church, and many came to view the phenomenon, it was not generally believed throughout the world where the circumstances were recounted.

The question is, what causes the stigmatization? First we will give the explanations of science, which are rather vague, and which all schools of mundane science itself are not willing to condone. Stigmatization is said to be a form of hysteria. This obliges us in a general way to determine what hysteria is. As we investigate, we find there are several hypotheses offered as an explanation—and so the subject becomes a logomachy. In effect, hysteria appears to be an undue susceptibility to external impressions, emotional episodes, and marked sensory and motor disturbances. In other words, one having hysteria is inclined to be too deeply affected by the things he sees or hears, which disturb him. For example, one may be fond of dogs and when passing along the street see a beautiful animal struck down by a car and killed, or painfully injured. Naturally, sympathetically, he would be emotionally disturbed and feel the pangs of compassion for the loss and suffering of the dog. The experience might remain for a little time with diminishing emotional response. One,

however, susceptible to hysteria would have his emotional feelings intensified by the retention of the memory of the experience, until as the hours or days went by the memory of it would occupy his full consciousness and he would even feel, because of the concurrent hallucinations, pains corresponding to those he imagined the injured animal suffered.

It is important to note that persons affected with hysteria have no functional changes in their nervous systems. In other words, organically the nervous system seems to be as normal as that of a healthy person. Sigmund Freud, famous psychoanalyst, psychologist, and psychometrist, whose theories are now being attacked in many quarters—and with whose ideas we as Rosicrucians are not particularly in accord because he tries to relate nearly every human abnormality and subnormality, as well as the normal emotions, to the sex force—offers one of the principal theories of explanation. Freud contends that hysteria is caused by the subject's having a *wish*, the nature of which is out of harmony with his personality, or ego, and which is therefore repressed.

To explain this, let us use an analogy. Suppose a lad, rather weak constitutionally, and emotionally rather unstable, and of poor parents, and who lived in an environment which afforded naught but the sheer necessities, was obliged each day on his way to school to pass a wealthy residence secluded on quite a large estate. Behind the high walls of the estate, he could hear the laughter of children at play, who obviously were *extremely happy*. It is not difficult to assume that each day as he passed this same location, he would yearn to climb the wall, look in on this magnificent world of splendor so different from what he experienced. He would gaze up at the upper stories of the costly home, towering above its surrounding walls and wonder what treasures its rooms concealed. He would fear that he dare not enter the gateway to the estate or climb its walls—for his motives would be misunderstood and he would be punished.

In other words, his wish was not compatible or commensurate with his personality, with his ego, to be law-abiding and correct in his conduct. Each time, however, he passed he would become more intrigued, more excited, until eventually as he approached the street upon which the estate was located, he would almost appear physically agitated; however, he would repress the urge to investigate, force the *wish* back into his subjective mind. The *wish*, according to Freud, in the subjective mind loses none of its dynamic force there; it becomes confused, however, with other subjective ideas and concepts, and it finally forces itself back again into the objective consciousness, but is disguised now as another impression, which is unidentified and seems to be a new and impelling

force to the individual. This new desire—or at least it appears new to him—overwhelms the emotions and he is finally driven to invade the grounds of the estate, perhaps force entry into the home itself, and to commit a crime while on the premises, which he never conceived when repressing the natural *wish* to look within the confines of the estate. When this split or disguised *wish* overcomes the individual, he displays the symptoms of hysteria, says Freud.

The physical symptoms of hysteria are paralysis of limbs, spasms of the muscles, loss of voice, and blindness. The most common mental ones are memory lapses, delirium and hallucinations. How does all of this apply to stigmatization? Most all stigmata cases have had some quite discernable form of hysteria accompanying them, either its physical or mental symptoms, or both. Theresa Neumann, whose case was related above, had had attacks of paralysis, blindness, and ecstatic experiences that were so extreme that they could only be classified as delirium. Therefore, to use the case of Fraulein Neumann as an example, she was more than devotedly religious, she was fanatically obsessed as well. She had an inordinate habit of associating every unusual incident with supernatural influences, even what would be mere coincidence. The fact that she was named Therese, after Thérèse of Lisieux, must have made a very deep impression upon her, especially when the church announced that Thérèse was to be canonized a saint. She conceived herself as having taken on some of the saintly powers, which *suggestion* and faith in the thought cured her of her paralysis and blindness. As we follow the hypothesis, she became more and more firmly convinced of her Divine immanence, and to herself paralleled her own life and suffering with the Christ passion. Again, by *suggestion* and *concentration*, she was able to produce stigmata, the bleeding in the regions of the five wounds of Christ.

The whole theory of stigmatization being produced by hysteria is, as must now be most apparent, founded upon the element of *suggestion*. Our Rosicrucian teachings make the law and function of suggestion quite understandable. In a Second Temple Degree monograph, we are told: "Suggestion is a subtle command. A suggestion is a request, a wish, an order, or a law of one's objective mind to the subjective mind." A suggestion must not be confused with a command which is the result of will. When we determine definitely to do something, that determination is a decision of the objective mind—and it is quite distinct from suggestion. We are further told in our monographs that the subjective mind reasons only deductively from the general to the particular. The objective mind, however, reasons syllogistically; that is, it embraces all of the processes

of reasoning, inductive, deductive, and their combination. It is, as our monographs further explain, the duty of the objective mind to weigh all perceptions, all things it experiences, and reason about them before passing them on to the subjective. When the subjective mind receives an order from the objective, it *obeys*—it proceeds from the one idea, the general decision given it, to the particular, the thing required to be done. If we objectively decide, for some reason, to lift the arm, that decision goes to the subjective mind as a command, which deductively proceeds to put into effect the order which causes the motor nerves to contract the muscles which lift the arm. The subjective mind is not concerned with *why* the arm is to be lifted. That is the decision of the objective mind; it should know.

For further analogy, if each time we pass our National flag, we raise the hand in salute because we objectively *want* to, because we have reasoned, for some reason satisfactory to our objective thinking, that it should be done, we give a command to the subjective mind to put into operation all of the physiological factors necessary for raising the arm and hand for the salute. This command is merely the decision of the objective mind and the will, the desire to raise the hand. If we repeat the command a number of times—in other words, every time we pass the flag—the repetition of it becomes a *law of the subjective mind* and, as we know from our Rosicrucian monographs, that constitutes HABIT; consequently, eventually when we pass the flag we no longer reason about this procedure. The very observation of it, the visual impressions it forms, as we look upon it in our objective consciousness, are sufficient to invoke the subjective law, the habit, and we salute it without perhaps even being objectively conscious that we are doing so. From all of this, we can see that the subjective mind does not analyze impressions, it accepts them for their worth. It accepts the impressions which the objective consciousness passes through, without question.

Simple psychological experiments have been conducted to prove this unquestioning state of the subjective consciousness, the result of the power of suggestion. In clinical tests, individuals have been shown a box in which was a coil of wire, through which passed an electrical current, causing it to glow slightly with the heat the resistance offered. The coil in circumference and length would be just large enough to insert a finger. The subject would be asked, after viewing the contents of the box, to let the attendant or laboratory assistant insert his finger in the coil. The heat would not be sufficient to cause a burn, but just enough to cause a rather uncomfortable feeling. He would then remove his finger and he would be told that now a test was to be conducted to de-

termine how much heat he could endure from that coil without suffering a blister. He would be further told, *and herein lies the power of the suggestion*, that in all probability some minor blister *would* result.

In such a case, while the subject is being so advised a substitution, undetected by him, is made. The coil of wire is removed, and a refrigerant device placed in the box. When operating, it produces a very low degree temperature, or *intense cold*. The subject's finger is put into the box and his hand inserted in this new device which freezes quickly. The temperature is reduced, the cold causes his finger to smart, to ache, and in so far as sensation is concerned, it *feels* like a burn. The temperature is further decreased; there now remains no question in the objective mind of the subject, but that he is experiencing an increasing heat. He mentally visualizes the glowing coil of wire, which he originally saw in the box. He thinks of his finger being in that coil; beads of perspiration begin to appear on his forehead, and his jaws are resolutely set for the ordeal.

As the ache, the pain, the burning sensation becomes more intense, and particularly in a certain region of his finger, he conceives that the blister is beginning to form. What happens is that the impressions and sensations of pain accompanied by the suggestion of burning which he has received pass over to the subjective mind. The subjective mind does not question the sensations or the idea accompanying them, and immediately puts into effect the involuntary natural mechanism for protecting the tissues from destruction by heat. It causes a vesicle of the skin to form in the irritated region, which becomes filled with serous fluid. This is not visible instantaneously, for when the finger is removed, a certain area of it gives the appearance of a burn, but later the actual blister develops.

This law of suggestion is, therefore, what also produces the phenomenon of stigmatization. To return again to Therese Neumann, as a particular case, she is so imbued with the obsession that her life and her suffering parallel that of the Christ, that she imagines she is undergoing the same wounds. She thinks and concentrates upon them so intently that she agitates the consciousness within their regions and produces an internal heat in those regions. You will recall in our monographs that we have an experiment to cause you to realize the consciousness which exists within yourself, within the cells of your body. We have you start concentrating on your toes, then on your ankles, and gradually raise your consciousness up throughout your body until finally you are conscious of that area right between your eyes and above your nose. You will recall that as you concentrate on each spot you feel a pulsation in that region; you feel a slight warmth in that area, as

distinct and separate at that time from every other part of the body. This shows how concentration can stimulate the consciousness in certain areas of the body. A person subject to hysteria has the ability for abnormally intense concentration, because of the obsessing idea, and thus by thinking of the wounds of Christ and dwelling upon them, she causes the heat in those regions which produces the sweating that all witnesses have noticed. This intense misapplication of concentration causes a slight rupture, without a doubt, of smaller veins in the region, and the blood seeps through the pores of the skin, mixing with the exuding perspiration, causing the commonly referred to bloody sweat.—X.

About Books

One of our fratres, Ralph G. Perry, of the mid-western section of the United States, has prepared a book in manuscript form, which he has entitled "Aladdin's Lamp." The book, however, is quite practical and purports to show how the individual can materialize his wishes. In other words, by the introduction of psychological principles, he offers a modern Aladdin's lamp. Some of the titles of the chapters of the book are similar to the subjects expounded in our Rosicrucian monographs. The book contains forty pages of mimeographed text, and is very readable and undoubtedly beneficial. The frater asks \$1.00 per copy. Orders can be sent for it through the Rosicrucian Supply Bureau.

Frater James Whitcomb, who represented the late Emperor at the F. U. D. O. S. I. conclave in Brussels, Belgium, last summer, and who likewise accompanied our Sovereign Grand Master, Thor Kiimalehto, to the International Rosicrucian Convention in Copenhagen, brought back with him a work entitled "Occult Enigmas" written by Frater J. Michaud, of London, and a member of the British Jurisdiction of AMORC. The book discusses in quite an erudite manner many of the occult phenomena, and likewise reveals that some of the so-called enigmas the student experiences are, after all, the result of false practices and the wrong presentation of mystical principles. Frater Michaud's style is very readable and interesting. The book is excellently bound and printed. The price is seven shillings, six pence, which, at the present rate of exchange in United States dollars and the addition of forwarding postage, makes the price of the book about \$1.45. Copies of the book may be purchased through the Rosicrucian Supply Bureau. This price, however, may be subject to change because of the fluctuating exchange. The purchaser may likewise experience some delay in receiving the book because of the irregularity of mail delivery from abroad at this time.

We are often asked what is the last work written by our late Emperor, Dr. H. Spencer Lewis. His last complete book was entitled "The Secret Doctrines of Jesus," first published in September, 1937. The book has proven to be very popular and has been translated into several languages; however, during the time that Dr. Lewis was writing books, he was also writing numerous magazine articles for our own and other publications, material for our monographs, and participating in numerous other literary efforts. After the above work, however, just about four months before his transition, he wrote an introductory chapter to the book entitled: "Glands—Our Invisible Guardians," by Dr. M. W. Kapp. The last published work from the pen of Dr. H. Spencer Lewis, in any form, appeared as the Emperor's greetings in the August, 1939, ROSICRUCIAN FORUM. We are often asked whether the late Emperor left any unpublished manuscripts. To that we say: "Yes, many, but most of them are of such a nature that they could not be published in book form for general public consumption or reading." Many of these manuscripts concern Rosicrucian teachings and principles, and philosophical doctrines of affiliated mystical orders. Much of the subject matter is therefore for future inclusion in monographs of the higher degrees. The manuscripts upon which much of this subject matter has been based have been received from foreign branches and officers of the Rosicrucian Order at different times by the late Emperor. *Some of this manuscript material is now being used.* Some may not be used until years later, depending upon the proper time and circumstances.

I, too, have been asked whether I have written any books, and to that question I may reply that I have written a great number of the Organization's propaganda books and booklets, booklets for the Rosicrucian Egyptian museum, the Rose-Croix University, and associated activities of the Order, the majority of which do not bear my own name, but a pseudonym or pen name. I am pleased to say, however, that I am preparing to offer the membership, in book form, a text which when introduced elsewhere in the past proved interesting to the membership. This book, dealing with my travels in distant lands and initiations in various foreign mystical organizations, and consequent experiences, will probably be announced and released sometime this year.—X.

Inspiring Leaders

A letter from a Soror in one of the Neophyte Degrees asks why the lives of religious leaders are on the cover pages of our monographs in the present form of the monographs. You will remember that the lives of such leaders as Moham-

med, Buddha, Martin Luther, St. Patrick, and others are briefly sketched. It might appear to some that we were attempting to build up a following for the teachings of these individuals. On the other hand, another viewpoint can easily be adopted wherein it is seen that that Rosicrucian philosophy does not in any way limit itself to the viewpoints or doctrines of any religious system. As has been repeated many times, Rosicrucianism numbers among its adherents those of all religious faiths, and so all will find somewhere in these supplementary presentations the presentation of a leader of his own religious beliefs.

The significant fact, however, in the presentation of these brief biographies and statements of teachings, is not so much that they are religious leaders as that they have contributed to the welfare of man. Centuries ago the fields of science, philosophy, and religion were less definitely defined than now. Consequently, a great man frequently contributed to all these fields, and there are those who stand out in the lives of mankind as fine examples of men who have contributed to the welfare of humanity in such a way that their influence has continued to be felt. Every great religious denomination and faith in the world today has not a few but many human beings who look to the ideals and principles exemplified in that faith as their source of greatest inspiration. Surely any human being who is so evolved as to have contributed to man's welfare sufficiently to reach that position in the minds of others, is worthy of the consideration of all. That is not a statement to the effect that the lives of all religious leaders should be studied diligently by all students, that their viewpoints and principles of doctrine should be carefully considered, but it is an acknowledgment of the fact that where humanity is benefited there lies some good, that where people have been made better by the contact with and through another person, his efforts were not in vain and are worthy of the respect of those who find their inspiration elsewhere.—A.

Helping Others

This question is one which constantly recurs. It has been discussed before in these Forum sessions and probably will be discussed again. But it has recurred now because of world-wide conditions that bring it to our attention.

A Soror here in the West has asked how much help financially or otherwise she should give to others less fortunate than herself. Should she contribute out of the limited funds she has for that purpose to help those in other nations, in other countries, whom she does not question are deserving of the help that can be given, or should she confine her efforts to her immediate locality, city, or state? Probably this question cannot be

answered definitely. The carrying on of charitable work by the direct helping of other people is a matter which must be decided by the individual. We are not discussing here at this time the fact of whether help should or should not be given to other people. We are discussing the matter strictly on the premise that there are those who in some way or other are less fortunate than we, and to whom we owe an obligation as fellow human beings to render some assistance such as they would render to us if conditions were reversed.

Most charitable organizations are thought of entirely in terms of dollars and cents. This, of course, is important with the economic structure which now exists in the world. Those who are hungry must be fed; those who need help for the securing of other necessities must be given that help, but I am sure that every Forum reader will agree that every self-respecting human being is desirous of the opportunity to help himself, that the most effective charity that can be carried on in the world today is to help an individual to find a place to be self-supporting, to give him encouragement and intelligent direction if possible on how to equip himself to be able to hold a position. Vocational guidance is becoming more and more well known as a workable plan. However, this is again branching away from the original question; it indicates the wide field that must be covered. The immediate question is, should we as Rosicrucians contribute financially to charitable activities that are far beyond our immediate environment, or should we confine our contributions to our immediate vicinity? The logical answer is that our efforts should be in contributing to our immediate environment, but that environment may not necessarily be a physical environment.

For example, quite frequently a member of this organization will write to us stating that he has had good fortune, he has had success with a certain enterprise, and that with his remittance of dues he is enclosing something extra, perhaps the equivalent of another month's dues or two or three months' dues, and that he realizes there may be a Frater or Soror who at the moment is finding it a little difficult to meet some problems with which he or she is faced, especially illness or some other contributing factor which has limited the income, and that he wishes the extra remittance applied on the dues of someone who is having that difficulty, or possibly on the dues of someone residing in a country where the remittance of funds is difficult at the moment. Such a kind gesture as this, while the individual helping and the one being assisted may be thousands of miles apart, still constitutes the giving of help within the environment of the individual who has so contributed, because he is helping one of like mind and like purpose. It is to a certain extent the obligation and duty of every individual to look out

first for those with whom he is in closest contact. A person would be said to be using bad judgment who would send funds to a distant point to help those who were suffering from want of certain physical necessities while he, himself, and his family starved to death or had to be supported by local charities.

In other words, while not an absolute rule, it is advisable in helping others to look around us, to consider those who exist in our own environment, whether that environment be geographical, that is, in our immediate locality, or within the limits of our own interests.—A.

Preconceived Opinions

A Frater has asked if it is not true that occasionally a person's opinions which he has accepted as fact over a long period of time tend to shut out the attaining of new facts and ideas. No doubt this is true, that if a preconceived opinion of an individual is so dominant in that individual's life that he can see nothing else on the subject of his formulated opinion, then it would be very difficult for him to have other facts admitted to his consciousness.

An individual who is true and firm in his beliefs and ideas is to be admired, but it is only a fool who never changes his ideals, beliefs, or opinions in the face of evidence. A line must be drawn between holding firmly to certain ideals and convictions, and the changing of opinions when a fact is presented that is contrary to preconceived opinions. Many persons literally close the door to happiness, contentment and peace of mind because of their refusal to change their opinions. It is impossible to enter upon a new course of study with new purposes in mind without finding something that is going to be different or contrary to previously accepted opinions and ideas. The conscientious student will weigh carefully in his mind the difference which presents itself, will consider carefully the new facts, and will withhold any decision whatsoever until he carefully thinks over all points of view.

We should not rashly accept the statements of another individual, but we should always be ready to consider any new facts which present themselves. Throughout the history of mankind there has always been a tendency to retain certain ideas. Every new mechanical invention has had its opposition. There were prophecies of doom given when many inventions which we now accept as everyday facts were advanced for the first time. There are always those who are pessimistic in the light of new ideas and new things; but on the other hand, there are those who withhold opinions, who watch progress from a broad and tolerant viewpoint, who consider that man is a being who cannot remain static, that change

exists throughout the world and change must continue to exist. And the best way that man can fit himself into the universe is by a conception of a changing universe and realizing that he also must be changing physically and mentally to conform to it. Do not permit preconceived opinions to shut off new channels for growth and happiness. Be alert, be conscientious in your examination of new facts. Do not be quick to give a decision upon things with which you are not familiar. Tolerance and consideration of all facts will assist you in better being able to fit yourself into the scheme of things.—A.

Right and Wrong Methods

These comments are not based upon a specific question, but rather upon an interesting reference which a Soror made in a letter that I recently received. She points out that now as never before there constantly comes to the attention of every individual through various advertising mediums such as publications, radio programs and billboards, reference to the fact that this or that product, or a certain method, is the only way to accomplish a certain thing.

First of all, we find this fact illustrated in the methods provided for the relieving of sickness and disease. There are presented to the general public many methods and means that in themselves are supposed to constitute relief from colds, headaches, and all manner of diseases. Furthermore, there are offered courses of instruction, books, and plans that will be the one means of achieving a certain end. There is no doubt that the public at large is beginning to be suspicious of statements to the effect that their's is the only way. As we look about us we know that life today is complicated; in fact, that life itself is complicated, and no one thing is a panacea for all problems or all ills. No one method can accomplish miracles, unless it is the actual attainment of Cosmic Consciousness itself in the fullest extent that it can be obtained in the physical body, but even here there is no one formula, method, process or ingredient that will bring about Cosmic Consciousness in the human being. It must come as a result of development. That development should be guided, it is true, but merely performing one exercise or reading one book is not going to be the way to obtain it. The Rosicrucians have always held out to humanity a helping hand, a means of obtaining much through their philosophy and the application of their laws and principles, but never have they said "ours is the only way." In the present day and in the past the Rosicrucians have stated, and truly stated, that their teachings are one of the best ways because of one of the reasons I have already pointed out—they do not constitute one method but are an accumulation of

the knowledge and methods which have been developed through the ages, through man's evolution to where he is today. No one individual prepared the Rosicrucian teachings in their present form. They have been contributed to by an untold number of people, and the experiences, ideas, and use of various methods for attaining the desired end of achieving complete development, happiness and mastership on the part of man have entered into the presentation of the Rosicrucian studies.

Occasionally we receive a letter from a member stating that he has affiliated with an organization that requires him to give up all other affiliations. This is a peculiar attitude for any organization to adopt. If an organization will not permit its members to affiliate with another, there must be only one reason for this—they must fear that they will suffer by comparison. As any member well knows, the Rosicrucians encourage their members to affiliate with worthwhile movements to support them, to continue their religious affiliation, club and fraternal affiliations, and to actively or inactively, as they find it best in their own lives, cooperate with any constructive, worthwhile movement that is working in accord with the laws of God and the country in which they live. Also the Rosicrucians are always fearless in giving the facts about any organization or movement that does not conform to these requirements. Therefore, do not be deceived by over-enthusiasm on the part of the maker of any product, or the individual purporting to have discovered or made available any one method of doing things. Remember that there are many paths that lead to the same end, and good judgment, the exercise of our God-given intelligence, is important toward the eventual gaining of the desires and ends which we have in mind.—A.

The Borderline State

This time a Frater of our Forum Circle asks the question: "Just what is the borderline state that psychologists and others often refer to and can it be applied to our daily needs?"

The borderline state is a term used to explain certain processes of the mind, especially with respect to the relationship of the objective and subjective states of consciousness. Throughout the Rosicrucian degrees, the monographs refer to it with accompanying simple exercises which the Rosicrucian member can use. There have been, especially in recent years, several books written on the subject, though not exactly by the same title. Some have really been helpful. Others have maladroitly treated the subject, causing the reader just further confusion, and preventing him from obtaining the true information he desired.

It is common for us to refer to the objective and subjective minds, when speaking of our processes of thinking, as though they were two—distinct in every respect. Actually, however, they are but two phases, or rather dual aspects of *but one mind*. Accompanying the *vital life force*—the living force which impregnates every cell of the matrix of our physical being—is the Divine Consciousness, the same consciousness, the same mind that is the initial intelligence or first cause of all things. In other words, this Divine Consciousness in the cells of our beings is an effusion of the great Cosmic Mind—the one, or Universal Mind that is ubiquitous. Mind is identified always with a state of sensitivity; in other words, a condition of responsiveness to its own impulses, a sort of awareness of self, and of externalities—things that may not necessarily be apart from it, yet seem so in their existence. This state of sensitivity of mind, we call *consciousness*; consequently, the Divine Mind in man has its psychic consciousness. It has an awareness of its pristine purpose, and it governs the order of its own being, directing all of the involuntary functions of life, which are a part and attribute of it. It is not necessary to relate here what these involuntary functions are. It suffices to say that all of those bodily or mental functions and activities that make you a living soul, and over which you exercise no direction with your thinking mind, are, therefore, the involuntary acts of this Divine Mind. This Divine Mind, particularly in man, functions dually. It not only directs the operation of the body, its multitudinous parts, and maintains—or seeks to do so—the order of life in each cell, but it becomes a sort of recorder and photographer of the conditions and influences which exist outside of that aggregate mass of cells which we call the body.

To better illustrate, it is not sufficient for a locomotive engineer to watch all of the gauges and meters in his cab, to determine what his steam pressure is, how much oil or water remains in the tanks and valves, and that all of the moving parts are being properly lubricated and subject to no unusual strain, and that all are working together as a harmonious unit, *he must also look up the track*, away from the engine. He must see that the road ahead is clear, he must watch for semaphore signals that will inform him whether there are other stationary or moving objects in his path which may cause a collision and destroy his engine. So also the Divine Mind has established an observation tower to see that the body in its operation and its locomotion keeps on a clear and open track. The Divine Mind has consequently directed the evolution of a special apparatus, or, as we shall say, organ for this purpose, to be situated in this observation tower. This organ is *the brain*. To this brain are attached the semaphores; in

other words, our signal apparatus—our sense organs, which detect the things outside of the body. The cells of this brain—the cerebellum and cerebrum, as its two major sections are named—are infused with the same Divine Consciousness that exists in the other cells of the body and its parts; however, these cells of the brain have a most difficult task, for *they have a double duty to perform*. They, of course, have the inherent sensitivity to their own nature, which we have explained, and, to the purpose of the Divine Consciousness which exists within them, but also they are required to be sensitive to the bombardment of external impressions—the impulses of sight and sound for example. So these brain cells are between two fires, we might say, the impulses of the Divine Mind and the impulses of the external world. Therefore, though there is but *one mind* in man, there is a *dual consciousness*, a consciousness of the Divine, of the inner nature of man, and an awareness of the outer world. That consciousness of the within, we refer to as the *subjective consciousness*. That of the outside, we call *objective consciousness*. Both are of vital importance and essentially necessary to man and his well being.

When the locomotive engineer, again referring to our analogy, leans out of the cab and sees the light on a distant semaphore turn to red, he knows at once that it is a danger signal—some possible obstruction to the locomotive awaits him. He immediately translates that external impression he has received to internal action. Turning again to the cab he pulls back his throttle, retards his driving power, and, if necessary, may violently apply his air breaks to bring his train to a stop. Now the brain, likewise, translates and transmits the objective impressions it receives through the perception senses to impulses which actuate the subjective consciousness—the Divine Mind working within the body—to have it aid it in avoiding any serious danger to the body.

Again referring to the locomotive engineer, if he wishes to operate his train rightly, he must be sure of his observations when he looks out of the cab so that he does not continually, through erroneous impressions, slow down or stop the train, for if he did this, he would interfere with the purpose for which the train was made. He would throw it off schedule, possibly prevent it from ever reaching its destination. So, too, the objective or outer consciousness must reason and think out what it desires very carefully before giving a command or making a request of the subjective consciousness of the Divine Mind to help it. From all of the foregoing it can be seen that we are mainly in an objective state when awake and when directing the outer consciousness, particularly when we are observant of things outside of ourselves. Conversely, when we are quiet, meditating, dozing, and not concentrating on objective

realities, the subjective consciousness or intelligence of the Divine Mind, predominates within us. Its impressions are most vital to us because they have to do with shaping our destiny and our higher interests in life. They constitute our moral and spiritual values and the very reason for life itself.

Now, one or the other of these two states of consciousness is in supremacy at all times; in other words, we are either all, or nearly so, objective or subjective. The *borderline state* then is a time when the two states of consciousness are almost on an equal plane. If you will refer back to one of the charts accompanying the early Temple Degrees, you will recall that these two states of consciousness were illustrated as a scale. When the subjective mind is dormant that side of the scale descends and the objective ascends. Conversely, when the objective mind was functioning mainly, it ascended and the other side of the scale, the subjective, descended. *The two are nearly in balance at a time when we are not quite asleep or not quite awake*. In other words, just before entering a sound sleep at night, when your objective consciousness is a little hazy, and it is difficult for you to hold impressions in mind and yet you are still awake, is when the two states of consciousness are about equal. It is a time when the subjective has not yet completely dominated your consciousness and the objective is fast losing its control. Whenever it becomes necessary, therefore, for you to make a suggestion to the subjective mind, to the Divine Mind, or to ask it to help or direct you, do it at the time of this *borderline state*. If you are in need of some impulse, some intuitive direction from the Divine Mind, then when you are just about to pass into subjective consciousness completely, make your sincere appeal and the required impression most frequently will pass through into the objective and you will become aware of it and remember it. Sometimes the result you want may not occur at the time of your request. The subjective may work upon it all during the night and later in the day, perhaps hours later, finally there will break through to your objective consciousness in the form of an intuitive flash, the answer, the explanation, or the solution you sought.

The value of this *borderline state* then, is to bring the two states of consciousness into harmony with each other frequently so that the Divine Wisdom of the subjective may pass through to the objective and help you adjust yourself to the external, material world in which you live as an animate being.—X.



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A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of Aug. 24th, 1912

Vol. X

JUNE, 1940

No. 6

GARDEN SEEDS

Garden seeds—
They lie within the hollow of my hand
Dull, silent, motionless;
And yet, they hold the promise
Of rich, golden hours
Of work and rest in sunshine and in shade;
Of sweet perfumes,
And bright-hued butterflies,
Of dainty humming birds that poise on tireless wings,
Or dart from flower to flower;
Of silver radiance when the moon sails slowly
From behind the locust tree.
Just garden seeds—
But if I understood the power
Imprisoned in one dull, gray sphere
To be set free by sunshine, earth and rain,
Then I would know the power
That rules the universe,
And sense the meaning
Of life's gladness
And its pain.

—ETTA RICE.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



FRATRES AND SORORES, GREETINGS:

Frequently those who by their words or conduct oppose an art, philosophy, or thing, are less detrimental to it in the end than those who are nominally interested. A dilettante is a faddist—one who usually makes no sacrifice of time to pursue a talent or profound interest. He fights against ennui by dabbling in anything which may hold his interest without taxing his mental or physical strength. To use a homely but effective expression, *he wants to have the name without playing the game*. At any gathering, without waiting for the subject to be broached in the conversation, he will immediately direct it into the channel of his latest superficial intellectual affection. His penetration into the subject, whether it be music, art, metaphysics, or philosophy, is usually no deeper than the terminology used. To the one who has no particular interest in the subject, or has never professed to have, this pedantry is often very impressive. If the dilettante concentrates at all, it is on words, phrases, and expressions, which to the real student are mere working tools, but give the dilettante the appearance of great familiarity with and mastery of the subject. He always feels fairly safe in a gathering, even though there be one or more present who are real students of that which he professes to know, for he realizes that common courtesy will prevent them from challenging his sincerity and knowledge, and revealing him in his true light.

If these dilettantes, in great numbers, cling to the arts as parasites, they are to be found in even greater numbers within the circles of mysticism, metaphysics, and psychology. There is hardly a human problem or social ill that arises among the company they are in that they are not able to proclaim, as a remedy, some phrase borrowed from an overheard conversation, or seen as the title of a chapter in a book. They speak the terms with such facility that they disarm their listeners, who never dare to question what the phrase means or how it is to be applied in detail to their needs. Consequently, the dilettante walks away with the hostile air of a renowned authority, and those who need the aid remain silent, thereafter, believing it all *far over their heads*.

It can easily be seen how greatly mysticism and metaphysics suffer from the conduct of such persons. It is detrimental enough for these dilettantes to use a series of stock phrases on others, which they never and can't explain, but it is far worse when they ride a pet term and apply it to every

and all conditions. A characteristic term is "*just hold the thought*." That expression in and by itself is just about as comprehensive as the statement "all you have to do to stamp out a disease is to prevent its cause." Holding thoughts in mind does produce certain beneficial, and also dangerous conditions alike, and in either instance the results depend upon related circumstances. In the first place, the admission must be made that man's functioning, in so far as his physical self is concerned, is equally dependent upon material substances and properties, and those natural laws, which, because of their nature, fall into the classification of cytology, histology, biology, and physiology. It is quite necessary that we assimilate in our bodies food and drink, containing elements that will replenish those we have exhausted through the expenditure of energy. Likewise, through breathing, certain intangible Cosmic elements and chemical properties must be taken into the blood stream.

It is self-evident and apodictical that as yet no man has discovered any thought or combination of thoughts that will constitute a substitute for these ingredients. Further, thoughts have never been able to supplant the immanent and natural organic functionings of the body. In other words, no one has been able to abolish the circulatory, digestive, or nervous systems by the use of any *mental efficacy*—thoughts held in mind. From this, it is evidential that the value of thoughts held in mind are as an influence on and a contribution to the state of living rather than an absolute essential. To add to the comprehension of the statement, we can say that thoughts must be evaluated only from the point of view of how they cause life itself to affect us.

It is not necessary to relate that one not capable of spiritual expression or cogitation on philosophical or mystical precepts may still enjoy splendid health and full gratification of his animal desires. Consequently, every human ill *cannot* be remedied by a mere *holding the thought*. If that were so, all of the physical processes of nature would be useless. Further, whenever anyone experiences a misfortune or discomfiture, whether he has any knowledge of mysticism or not, he naturally longs for the alleviation of his suffering and the removal of the distress, whatever its nature. Men are so constituted by nature that they seek a pleasurable state of mind. No one of normal mentality deliberately enjoys being perturbed. Everyone, when experiencing mental or physical discomfiture immediately begins to desire to hold ideas in his consciousness for eliminating the

distress. If *holding the thought* were sufficient, the mere dissatisfaction and longing for the opposite of what we experience would in some inexplicable manner produce the desired effect. Humanity would consequently suffer only so long as it would take for its members to wish not to endure it.

How simple in theory—but how false in fact. A mere wish is a thought, and nearly everyone, no matter how unimaginative, has one, even if he or she is incapable of giving it expression—yet these millions with their wishes—their thoughts—remain in their same status. The answer is not difficult to find; it is not that the intensity of their thought is not great enough, or it is not retained long enough, it is rather that they hold the wrong thoughts. I do not by this wish to convey the idea that there is a set formula, a mysterious combination of words like a magical invocation that will set into effect tremendous powers of accomplishment that one need only discover and learn. The thoughts one must hold in mind are relative to his circumstances and conditions, his mentality, power and ability to accomplish, and immediate environment. For example, I believe it is generally conceded that adeptship in music requires an innate emotional response and native sensitivity to the harmony of sound that fall into the category of *natural talent*. One who does not possess this may master the intellectual and mechanical aspects of music, but would be able to create little as a composer, for there is not that emotional yearning which engenders the imagination. One, therefore, lacking this talent and—for further example—desiring to become a master of the art for personal fame and riches, might *hold the thought* of music mastership for years and never acquire more than a perfection of its technique.

Where the attribute of talent does not enter into the desired result, the sincere holding of the thought becomes a galvanic incentive to do what?—to drive the individual to seek, to search, to draw to himself all of the things that he can use or convert into furthering the ends he seeks. You have heard the phrase that so and so is this or that *conscious*. It is meant that he has a dominant all-possessing idea and that consequently he is more conscious of all things and conditions which relate to his ideas than some other person who might be merely nominally interested. But more is needed than the thought and the realization of things bearing upon it. They must be integrated. The thought must move us to action, compel us to do something to take advantage of what it stresses. In this sense, thought is like a magnet; if sincere and held with determination, it draws from our surroundings because it causes our actions to attract things, people, and conditions we can use to further them. A small horseshoe mag-

net may attract a nail, but after it adheres to the magnet, what are you going to do with it? Do you use the magnet to amuse yourself, or just for demonstration purposes, or to make use of what it attracts? If you do not employ the advantages that the thoughts you hold in mind bring about, you are dissipating your mental energies and eventually no personal satisfaction will be derived from the mere thought itself, and gradually it will diminish and you will forget all about it.

Where do the mystical aspects of holding thoughts enter into the subject? Is holding the thought, it may be asked, after all a mere means of lashing one's will into line, compelling the objective faculties to be on the alert for things to further the objective sought? What about the Cosmic principles involved, or are there any? *What is meant by mentally creating?* Have you ever had the intense and sincere yearning to accomplish something creative? In other words, to realize some worthy ambition or ideal, and yet exhausted every mental effort and ability to bring it about, without avail? Your failure may not have been due to not selecting the propitious time, or to lack of talent, but rather just inability to formulate the right campaign or program to materialize your thoughts. It may be that your thoughts were of such an original nature that no one could help you with advice. On the other hand, you may not have dared to divulge your secret desire for fear that another might steal your general idea and deprive you of your opportunity to realize it. In such a case, you have used all of the psychological principles, you have permitted the idea to dominate your consciousness, to prevent your will from vacillating. You have become alert and conscious of every advantage that could be employed, and without success—however, you have not completely failed. *You still have recourse to the Cosmic.* You can find a place of quiet and there alone in humbleness silently relate to the Infinite Intelligence that pervades your being what you *hope* to attain. **DO NOT PRESUME TO TELL THE COSMIC MIND HOW IT SHALL BE DONE.** If you know, do it yourself; if not, come as a suppliant, not as a dictator before the Cosmic. Do not make the mistake of attempting to conceal any wrong or ulterior motive that you may have; likewise, do not expect the Cosmic to further any destructive act or campaign, or anything which amounts to a violation of Cosmic principles or laws, or which is definitely selfish—your own conscience will inform you whether it is or not.

Above all, do not make the mistake of believing that *mentally creating*, or *Cosmic creating*, means that the Cosmic Mind is going to sign, seal, and deliver into your lap, in substance, the things or conditions which you desire. Do not think you

are to be relieved of further responsibility or effort, and that you are figuratively casting into the lap of the Cosmic your problem and that it will bring about the solution. Cosmic creating means that you will be inspired with the elements, the ideas, and the needed knowledge or information by which you then, through your own labors, can accomplish what you seek. A truly sincere individual seeks and wants no other gift from the Cosmic than a revelation of how he may himself bring into existence the things he needs and to which he is entitled. It must be realized that in Cosmic Creating you are not employing the Cosmic as a servant, while you repose in a state of inactivity as a master. You are *petitioning* the Cosmic (and I say this without any irreverence) to become your partner, to provide half of what is needed to make your enterprise a success.

It is hoped that it can be realized from all of the foregoing that *holding the thought* requires a knowledge of Cosmic principles, and means more than a parrot-like repetition of affirmations, or the retaining of a desire in the consciousness, with the belief that in some manner it is going to invoke a miracle. Let us, fratres and sorores, challenge those dilettantes who mock mysticism by the use of empty phrases and terms alone.

Fraternally,

RALPH M. LEWIS,

Imperator.

AMORC Chapters

A Soror residing in a city in which one of our chapters has recently been established writes expressing appreciation to the Supreme Grand Lodge and Grand Lodge for having authorized and issued a charter for a chapter of the organization. This member is quite highly advanced in the Temple Degrees of the Rosicrucian studies and states that she has always desired to have the opportunity to participate in group activities directed by the Rosicrucians, and as a result of this participation she feels she will be able to gain additional knowledge and help for herself, as well as to possibly contribute to the welfare of others who go to make up this chapter. If this letter is a statement of the general attitude of this membership of the particular chapter with which she is affiliated, I predict that this chapter will become a very successful one and one truly representative of all that Rosicrucianism offers, one to which all Rosicrucians can point in their community, and be proud that it exists, because this is truly the attitude that leads toward success of group activities.

We all, as human beings, are possibly to a certain extent a little selfish, and I wonder if many

who anticipate the affiliation with a group, if and when such a group may be organized in their community, do not frequently think in terms of what they can derive as a result of such an organization. In fact, occasionally Fratres and Sorores will write stating in effect that they wish a chapter or lodge would be organized where they could attend, because they believe that as a result of such attendance and participation it might be easier for them to understand the Rosicrucian teachings, they might be able to progress faster, or they might gain more. In other words this attitude, while it is not intended to be selfish upon the part of members who have expressed it, nevertheless carries the idea that a chapter or a lodge of the organization should exist primarily to help the individual who affiliates with it, but the letter from the Soror referred to in the first part of these comments shows the true spirit of participation with others of like minds—that is, like many other things in life, chapter membership is a “give and take proposition.”

If you are to derive benefit from chapter or lodge affiliation, you must give so that others can derive benefit from you being there. Now, not everyone can give in the same manner. Some can serve as officers, some can assist officers in their plans and activities, others can only attend and offer what support they are able to in the chapter, but there are even other ways to assist the organization by speaking a word about it, by seeing that an interesting article in “The Rosicrucian Digest” is available to someone who may need and want that very knowledge, to leave a piece of literature at a place where someone seeking this information may find it, and above all, to exemplify to the best of the individual’s ability the ideals and principles of Rosicrucianism in his or her daily activities and dealings with other people. With this attitude in mind the members who do work together are surely going to be mutually benefited by so doing.

It must be borne in mind that nowhere do there exist shortcuts, by any method, toward the gaining and application of knowledge and the attainment of mastership. In other words, what the individual derives from the Rosicrucian teachings comes as a result of his application of these teachings.

As each reader of this Forum will know from the Constitution and Statutes of the Grand Lodge, a chapter of the organization is a voluntary group who are members of the Grand Lodge—that is, a member to affiliate with a chapter must be a National Lodge member receiving monographs and instructions directly from the Grand Lodge. Therefore, the Chapter does not take the place of the Rosicrucian instructions. Neither is it possible for a Chapter affiliation to

make available to the individual member an easier or shorter means of comprehending the Rosicrucian teachings. Therefore, a member need not feel that he is being deprived of a necessary part of Rosicrucian affiliation by not being in contact with a chapter, but those who have the opportunity to visit and attend chapters should realize that by the participation on their part and contribution to its activities, they are enriching their own lives in proportion to what they contribute —A.

Candle Experiments Again

Because of the difficulty some of our students have recently had with the candle experiments in the early degrees, we feel it appropriate to discuss this matter again in the pages of "The Rosicrucian Forum." One of the questions received by the Department of Instruction is: "How do I know that my thoughts are affecting the color of the aura surrounding the candle flame? If I concentrate long enough and hard enough, I will see whatever color I will myself to see. This would be simply a matter of self-hypnosis, would it not?"

In the first place, we wish to assure our student members and Forum readers that we do not teach and practice hypnosis in any form in the Rosicrucian work, not that there is anything especially wrong with hypnosis itself, but rather, it plays no part in the plan of Rosicrucian unfoldment. We have no need for it in our work.

Some years ago hypnotism was little known and, therefore, considered something to be avoided and even slightly feared. But today it is a part of nearly all courses of applied psychology taught in the schools and universities, not only in the United States but also in other countries. In our work, if it were important to man's development and knowledge, we would include it; but, like many other subjects thoroughly investigated by Rosicrucian mystics and teachers, it has long since given way for more important discussions and experiments that will be of greater benefit in helping our members to grow and expand inwardly as well as develop many of the dormant areas of the mind and consciousness. And, therefore, fratres and sorores, you may discount any impression of self-hypnosis where the candle experiments are concerned. If you are hypnotizing yourself into believing you see a certain color in the candle flame aura, you are not properly performing the experiment.

If you feel that you are forcing yourself to see a certain color in the aura that actually is not there, sit back relaxed in your chair and after resting for a few minutes with your eyes closed, concentrate upon a color and see if you can produce it before the mind's eye. If you can, it is

possible that through the use of will power, you are seeing the color held in mind regardless of the actual color of the candle aura. Now the thing for you to do to prevent interference of this nature is to try the experiment, using the passive form of concentration explained in an early lesson. This is the type or method of concentration used when experimenting with mental telepathy. Many times we receive reports from students stating that as long as they stared at the candle and repeated to themselves the color blue, nothing happened; but when they became tired and sat back to rest and forgot all about blue, this color appeared in the aura of the candle flame.

Another type of letter will say: "While concentrating on blue, I could see no change, but when I concentrated on red, blue appeared." You can see in both of these statements that the change took place after the thought vibration was released from the objective consciousness. We would urge everyone who has had difficulty manifesting the colors in the candle flame aura to try the above suggestions.

The only thing that we can say to the challenge, "How do we know our thoughts affect the aura of the candle flame?", is that through actual test and experiment, you can prove beyond any shadow of doubt that thought vibrations radiate and affect things outside of ourselves. These candle flame experiments have been thoroughly tested by hundreds and thousands of students all over the world with the same results. Further, if you could be present in a group of student members in the temple of some lodge or chapter while the Master of the temple was performing such experiments, you would find that from 90 to 99 per cent of those present would see the changes take place. Also, if another was with you while you were trying the exercise and this other could, like yourself, easily perceive the aura around the flame, he would see the same colors as you, providing you succeeded with the experiment. There are a great many ways to prove that you are not hypnotizing yourself but making an actual scientific demonstration of the old law of mind over matter.

Another question that we receive quite frequently is the one about wearing eyeglasses during a candle experiment. It is very difficult to lay down a hard, fast rule for the one who wears glasses. In the first place, there are a great many different types of eye conditions that require one to wear glasses. There is the one who uses glasses only when reading or doing close work. In this case, we would recommend that the glasses be dispensed with when doing Rosicrucian experiments.

But the person who actually has an organic defect and wears glasses all of the time will probably have to keep the glasses on while gazing at

the candle flame. This makes the experiment more difficult, for very often the light rays from the flame will reflect in the lens and prove disturbing. To avoid this, it may be necessary to move the candle away from the mirror background or place a black drape of some kind over the mirror. When one has glasses on he occasionally sees several reflections of the flame in the mirror, and, of course, this is annoying. For this, we again recommend dispensing with the mirror background.

Perhaps many of our members wonder why we have this experiment in the lessons, especially in the early degrees of study. Naturally, one of the reasons is to demonstrate the principles, to substantiate the Rosicrucian claims regarding the power of thoughts and how they can be used in a practical manner. But another and far more important reason is the actual benefit derived from such an exercise or practice. The average applicant for membership in the Order lacks a great deal of development, especially where concentration and will power are concerned. And so, we start from the very beginning to stimulate and develop these dormant faculties of the mind and brain. Good concentration and will power are very important in all mystical work, and the sooner we start these functions into action, the sooner we will begin to benefit by our Rosicrucian studies. Experiments such as those in the early lessons have a definite bearing upon our development; and even though we may not succeed at first, we benefit from the effort we put forth.

Whenever we have time on our hands and wish to experiment, we can do no better than get out a candle and try concentrating on it to change the color of its aura. Remember, as we have said so often, do not stare at it, trying to force the color to appear. This results in one thing only, eyestrain and headache. You cannot force the thought vibrations from you. They radiate in a most natural way, providing, of course, that you release them in a natural, normal manner without forcing through the power of will.

Experiments With a Baby

An interesting news article that has been brought to the attention of our Forum meeting on several occasions during recent weeks is one that appeared in one of the popular picture magazines that have come into existence during the last two or three years. This article consists of an interview with the leader of a group of metaphysical students in an Eastern state who has adopted a little baby girl and plans to rear this child in accordance with the ideals and principles of his particular field of metaphysics.

Among other plans for the baby, it will be required to abstain from alcoholic beverages, tobacco, milk, butter, eggs, and many other foods and stimulants that are taboo with this group of "Master Metaphysicians," according to the article. It seems that the purpose is to train the child to be perfect in every respect, which will lead to perfect health and complete knowledge of all natural phenomena so that she can "baffle medical science" and "live forever."

We have been asked by our members sending us the clippings, to discuss this group or movement in our Forum meeting, and particularly the possibilities of the baby living forever. In the first place, as we have always said in the past and probably will always hold to in the future, we do not care to discuss the activities of a group or movement such as the one in this article, for we have no special interest in their activities and studies. If they are doing some good by their activities and guiding others into the realms of higher thought and idealism, then certainly they are entitled to a tolerant attitude on the part of other organizations, even if we are not in agreement with many of their claims and teachings. Our only interest in the experiment with the child is from a scientific and philosophical point of view.

As we analyze the plans for rearing this child, we at once are aware of the attempts to deny the existence of the material world, for, in the first place, she is to be denied meat in all forms, milk, butter, eggs, and it is presumed, cheese and any other food containing proteins. (It is a fact that these foods are an important part of the diet of every normal, healthy man, woman, or child.) She is to exist entirely upon a vegetable diet. Usually this is for the purpose of gaining spiritual development. Proteins, being considered earthly and material, are said to interfere with the spiritual side of one's being.

When we analyze this, we wonder by what error of nature man has manifested in a physical body at all if it is to be denied. Why should God have seen fit to construct as perfect a machine as the body of man if the spiritual side of man can better manifest itself through denial of the physical being? We must face the fact that God has given man a perfect physical body and man has not as yet been able to improve upon it. The obvious purpose of this body is a medium through which the spiritual side of man may manifest on earth. It is man's duty, therefore, to maintain this body in as perfect a state of health as possible. The body is the temple of the soul, and as such should be given the greatest possible care. Denying the needed elements will naturally not do this.

As far as meat is concerned, we should not deny it to ourselves with the thought that by so doing we will become more spiritual and more closely attuned to the Infinite. Spirituality does not depend upon the food we eat or do not eat. Spirituality pertains to the soul of man, and this you cannot affect in any way. This soul, which is a segment of the universal soul, is far above any conditions of a material nature.

But the personality, which manifests the character of the soul, can be and is affected by material conditions, especially environment, thoughts, and inherited tendencies, but not so much by the foods we eat unless they cause illness and disease.

Right here is the important consideration in all diets, whether or not they contain meat or other proteins. Health, radiant health, regardless of how it is obtained, is one of the most important objects in life. Without it, we cannot freely carry out the duties of our mission in life. The spiritual side of man manifests here on earth through the physical body. The more perfect this body, the more complete will be the spiritual manifestation. Therefore, instead of denying the physical body and giving our entire attention to the spiritual, we should recognize the body and take every possible means at our disposal to find and maintain health. If this means refraining from meat, well and good. If it means eating nothing but protein foods, this is all right too.

And now let us suppose that the baby we are discussing thrives upon the form of life set forth for it. What if its diet proves of great benefit and gives this child perfect health—more perfect than any specimen of humanity has ever before enjoyed—will this child then live forever? If it does, it will not only baffle medical science and every other school of science and philosophy, but it will succeed in setting aside one of the very fundamental laws of nature, that matter is in a state of constant change. A separation of the soul force from the physical body is not only inevitable, but a very necessary condition for the evolution of the personality of the soul.

Cosmic Cycles and World Population

A frater from a distant land rises to ask our FORUM CIRCLE the question: "If we have a life span of approximately 144 years, part of which is spent on the Cosmic plane after transition, and at the end of this term of 144 years, reincarnate in a new physical body, how is the increase in the world's population accounted for?"

This question resolves down to what constitutes the relationship, if there is one, between apparently new or additional beings on earth, and the continuous reincarnation of personalities. First, there can never be a *new soul*. Over and over

again in our Rosicrucian monographs, in various degrees both in the Neophyte and Temple Sections, it is reiterated in different ways that the soul of man is a part of the Universal Soul—the one great, ubiquitous *Cosmic Soul*. The souls of men are not individualized; they are not segments of a whole, but an extension of that whole passing through, or rather infusing, all men with its essence. This may be better understood if we think of the personalities which the soul assumes as being like the colors of the spectrum—red may seem to be distinctly different from blue, and yet both colors are components of white, or the sunlight. This soul force pervades everywhere and is at all times—without beginning or end. Further, it is unlimited in its potentialities of expression.

Since the soul force is inexhaustible, as well as not being destructible, there can be as many personalities or expressions of it in human form as there are vehicles or bodies for it to occupy. It must be realized that Cosmically there are no limits to manifestations. There is only law, order, and *change*, which, of course, in itself is law. Thus a thing may reach a certain proportion or a particular form, and a transition will occur. This does not denote that the Cosmic has decreed that that particular thing is now limited, but rather that according to Cosmic law the process has changed. All things in the universe compose a graduated scale of realities. Man observes the transition of some things into others, and erroneously conceives each thing as being separate and limited, whereas all are part of the entire whole. The *Homo sapiens* is the result of, and dependent upon, a great number of these Cosmic laws for his physical existence. The phenomena fall into such categories as astronomy, geology, biology, and physiology. As long as conditions caused by these phenomena are consonant with life—with human life—man flourishes upon earth.

It is a further Cosmic law that with the first breath of life, man shall become a living soul. As soon as the receptacle of the body is made ready, it is filled with *soul essence*. The lesser number of human bodies, the smaller number of personalities there are on earth. Conversely, the greater number of human bodies, the more personalities on earth. If the Cosmic Mind had conceived that there shall be a definite number of personalities and no more expressions of soul on earth, then consequently there would need be a constant figure at all times—a sort of a Divine quota. No more humans could be born or souls occupy their bodies until a certain number had passed through transition; thus the world's population would never fluctuate. But it DOES—so we must realize that there is no relationship between the 144-year cycle of man's incarnation, his earthly and Cosmic residence, and the fluctuating world's population.

If there is, as there actually has been, an increase in the world's population what occurs? Would there be more bodies than there are souls to incarnate in them? An extension of the great unlimited soul force into the additional bodies would take place, but these would then not be new souls, of course, but new personalities—personalities beginning their first expression. In each person born, the soul in essence is the same, BUT the personality is in various degrees of development and perfection, depending upon its periods of incarnations, or whether it has ever incarnated before. In some persons, the personality has existed many times before—in others, we repeat, it is being manifested for the *first time*. Consequently, we can see that there can be new personalities, but not new souls. The Cosmic, according to its purpose, or rather its inherent law, selects the human forms best suited to the needs of a personality, or to create a personality for the first time. When there is a retarding of humankind—a decrease in population—there are consequently *less new personalities* established on earth. Further than this, there are those who having attained that state of perfection where it is no longer necessary for the personality to occupy the human form, no longer incarnate. If this were not so, then none of us would ever be reaching perfection, and what would we have to hope for or seek to attain? When this perfection occurs, it is like the colors of the spectrum caused by concentrating a beam of sunlight upon a prism. As soon as the prism (the substance which gives these colors apparent separation and distinction) is removed, the colors immediately merge again into the white sunlight of which they have always been a part.—X.

Prominent People and AMORC

Now a frater directs the following question to our FORUM CIRCLE: "What prominent persons are members of AMORC, not only in this country, but throughout the world? It would help me a great deal to know." The frater does not explain in what way he would be aided by knowledge of prominent persons who are Rosicrucians. In fact, we cannot see how it would be of any particular assistance for any member, from a Rosicrucian point of view, to have such information.

This spirit prevails among the membership of many fraternal organizations—particularly in this country. Many men and women like to convey the impression that whatever they decide to do, or actually do, constitutes excellence and the acme of good judgment. If one belongs to a club or society, the inner workings of which are not generally known, it avails him little, so far as per-

sonal distinction is concerned, to mention his affiliations to another. Therefore, by some means, such persons find it necessary to impress their friends with the importance of their fraternal connections. The simplest way is to say: "The noted or eminent so-and-so is *one of our members*." This, by inference, says that "If a man of such financial, political, social, or academic standing saw fit to become and remain a member, it must be an important organization." The speaker thereby indirectly reflects prominence on himself by letting it be known that he can be a member of the same association that would interest the prominent person.

The fact of the matter is, the eminent person may be one of the poorest members of the society, in so far as attendance, depicting its ideals in his conduct, or even so far as displaying interest in its purposes, is concerned. On the other hand, a humble manual laborer and member of the same club, whose name is never mentioned, and whom many members might assiduously avoid pointing out, may better characterize the true membership spirit than all of the "eminent" of the club put together.

Who belongs to your club or society really is of no consequence, *unless* it is mainly a social body. If you are seeking social distinction and want the "honor" of moving in elite circles then, of course, it is important that the club roster include prominent names. After all, the essential attribute of a social organization is the social background and distinction of its membership—that is its principal asset. In fact, you become a member of a social organization primarily because of those who may also be members. This attitude, though rather inane, is not necessarily wrong; however, the reason that causes one to be affiliated with social bodies cannot be equally applied to certain other types of societies, without appearing absolutely absurd.

Suppose you are a photography enthusiast—an amateur—and file application for membership with and eventually are accepted as a member of an excellent camera club of your city—would the fact that the governor of your state is also a member add anything to the value of the club to you? Presume that the governor of the state knew no more, or actually even less, about photography than you do, would his high political position and the prominence attached to his name do any more for you photographically? To put it bluntly, would you have become a member because of the facts you could glean about photography, or to *hobnob* with the governor—which? Also we may look at it in this light—perhaps a miner, from his small earnings at hard labor, saves a little to invest in textbooks on photography, which he thoroughly studies; and in his leisure time has built much

unusual photographic equipment. Further, he has become, through his avocation, a very splendid photographer, and he is a member of the camera club as well. Under such circumstances, who could advance your knowledge of photography the more, the humble miner or the austere governor?

Likewise, it must be realized that all prominent persons who lend their names to societies or clubs, do not do so because they are interested in the club's aims. It is many times for no other reason than to keep their names before the public to further their own ends, which have nothing to do with their affiliations. They benefit by having clubs and members boast that so-and-so is one of our members. This may mean that the prominent person will receive more votes, or at least more publicity. The backbone of any really worthwhile organization consists of the ones who are in it for what it represents—all others are mere parasites.

Suppose that AMORC tomorrow were to publish a list of prominent persons, which it could do, persons in the professions—political and business—and their names would be recognized as being outstanding, what would be the result? Immediately there would be a great influx of membership—applications filed by those who, whether they admitted it or not, would merely want to become members of AMORC because prominent persons were affiliated with it. As for those who are already Rosicrucians, how would they be benefited by such information? Certainly the monographs would not become more perspicuous, nor would it become more simple for Rosicrucians to demonstrate the laws of nature. The purpose of the Order would not alter; that which is truth would not thereby become more truthful by such publication, and that which might not be true could not become so. Because men and women in the Rosicrucian Order are renowned as successes in their personal lives, and are so recognized by thousands, does not alter your affairs. There is no magical influence by which you are going to be an indirect recipient of their success because they too are members. In matters of this kind, one must be strictly an individualist; he must weigh the value of membership by the Order's history, and principally by its teachings, not the eminence of its individual members.

Some individuals labor under a very unfortunate illusion. They believe that great minds in one sphere of activity, likewise gravitate to greatness in all other things. This is false and primitive reasoning. It is the same sort of logic, if it may be called that, which aborigines use in assigning supernatural powers to inanimate things. Bushmen, for example, make a fetish out of the claws of a ferocious beast, because they believe the ferocity of a beast is imparted to them even after

it is dead. Brilliant minds may be warped by specialization. By that—as incongruous as it may seem—I mean they may be made intolerant and narrow. Years and years of devoting all ratiocination to one realm of inquiry causes profound thought to be aroused only by association of ideas—things and incidents related with their profession. Outside of their immediate intellectual field, to use a prosaic term, they let down, and they are most gullible and credulous in other ventures in which they may participate. Bankers, for example, say that most professional men, excepting attorneys, are most susceptible to fantastic and fraudulent financial and investment schemes—proposals that a far less intelligent man could readily detect as false.

I have known brilliant physicians, specialists in gynecology and gastroscopy, to discuss mystical and religious subjects fervently in the most childish and illogical way. It almost seemed as if they were of the belief that profundity of thought should be exercised only in their profession, and that puerile reasoning would suffice in all other matters. However, persons see these prominent names associated with some venture which is extraneous to their profession, and they believe that these people have lent their same brilliance to the venture and that if they have, it must be a marvelous thing. If it is an organization or society, they believe it must be marvelous for the same reason. If any significance is to be attached to names of persons affiliated with a society or order, it must be only if those persons have won recognition in a field corresponding to the purposes of that order.

For analogy, it does not redound as much to AMORC'S credit to have a governor of a state as a member, as it does to have a prominent doctor of philosophy, physicist, or scholar of literature, for the latter's professions more nearly approach certain phases of AMORC's instructions; however, we do have a great number of men and women, prominent in the professions, the arts, the sciences, and in political life, well known to the general public as well, who are members of AMORC. Also there are persons whom the world calls material successes, who are members of AMORC, and they had made that success materially long before they ever crossed the threshold of AMORC—and yet they are still seeking. This fact is the best testimony in the world that AMORC is not offering, or attempting to offer, merely a short cut to more or greater material riches. If so, why would those who already have that turn to AMORC, remain in AMORC, and express great satisfaction with its teachings? It remains to be said that there are *priceless things* in life and it is these things that such persons seek.

However, the recognition of AMORC in appreciation of what the Organization is doing as a humanitarian work is growing each day. It is not that AMORC's teachings have become more valuable, or that the organization has changed its policies, but the growth of AMORC has brought it to the attention of more and more prominent persons throughout the world, persons high in public and government life, who—though their interests may not parallel the purposes of AMORC—are, I repeat, sympathetic with it. The late Emperor, Dr. H. Spencer Lewis, on his journeys throughout the world, received many personal distinctions and honors from the heads of foreign governments, cabinet members, and others. It would be surprising to many to know that Indian potentates, maharajas, rajahs, and other leaders of equal standing are readers of the ROSICRUCIAN DIGEST. Further, business and industrial tycoons have purchased many of AMORC's books, and have personally given them as Christmas gifts to members of their staffs. All this is very flattering and pleasing, yet it does not alter one phase of the Rosicrucian teachings. It neither adds to them nor detracts from them.—X.

Seeing Colors

A soror in Canada puts the question to this FORUM: "What are the colors we sometimes see in meditating?" If the colors are actually seen with the eyes open as usual visual perceptions, they may have no psychic import whatsoever, and may be the natural consequence of the registering of ordinary light waves.

A word of warning must be uttered at this time. Many persons when beginning the study of occult or psychic phenomena become so enthusiastic and desirous of obtaining results that they are wont to interpret common experiences, having purely a physiological foundation, as Cosmic or psychic; thus any uncommon sound is a "message," and unusual circumstances or conditions are a "sign," or an "impression." Such an exaggeration borders on superstitious practices, and is most certainly an aberrance. It is unfortunate that many students of mysticism and occultism have not had, as preparation, some basic instruction in psychology, physiology, and physics before attempting the higher aspects of man's existence. That is why so many of the early degrees of AMORC are devoted to these topics. It is their lack of knowledge of simple natural phenomena that causes students to attribute such manifestations to psychic function. While some labor under such false conceptions at times, they are prevented from making an investigation into genuine psychic manifestations.

Quite often we can see colors or images which have no actual counterpart outside of ourselves, and which may not even at the moment be related to an external visual impression, and yet they are not psychic in the true sense of the word. For example, there are what is known as *after-images*. They are the immediate recurrence of identical or similar visual sensations, after the actual stimulus has been removed. After-images may be divided into two kinds—*negative* and *positive*. Negative are the most common. They can be effected, for example, by staring intensely at a colored object for a half minute, then turning the eyes away to look at a neutral background. On the neutral background will appear to be the same image, but with a different hue. These negative after-images will remain for many seconds before disappearing entirely. *Positive* after-images resemble the original visual perception in brightness and hue. Further, they retain all of the brilliance of the original for their duration. A *negative* after-image of a yellow object will appear blue, but a *positive* after-image will appear in the same hue; in other words, yellow.

Positive after-images last but for two or three seconds. Negative after-images are caused by intense stimulation of the optic nerve, such as concentration on a bright light close to the eyes. This sensation is retained for several seconds after the stimulus has ceased. In other words, negative after-images are produced by a continuation of the original excitation, whatever it may have been. Positive after-images are often caused by artificial stimulation, that is, not by actual visual impressions. Thus, exceptional pressure on the eyelids may produce before the eyes geometrical patterns or figures in various bright hues, such as lavender, deep red, and scintillating greens. Sudden temperature changes and bodily movements may cause an image to remain as a sensation sometime after the stimulus has been removed.

Now, of course, everyone who is reading this has had this experience; if you haven't, try it. Stare at a bright electric light in your room, after first pulling down all shades, closing doors, and preventing the entrance of any other light. Stare at it for at least thirty seconds, then suddenly switch it off, so that the room is absolutely dark. Notice the negative after-image—the picture in your eyes of the electric light bulb. This picture or image will continue for several seconds. About it will be a glow of color that does not correspond to the actual color which radiated from the electric light bulb. All of this is quite understandable, and yet persons who do not understand it, consider it as a token of some psychic phenomenon. However, *there are* colors and images that we see psychically, that is, apparently we see

them, that have no physiological foundation whatsoever.

Even science, outside of AMORC, concedes this phenomenon and gives it an interesting description and name. These images are called by profane science *eidetic images*. Science defines them as *subjective visual phenomena*, which assume a perceptual character. To make this more intelligible, it means that these impressions, or images, arise in the subjective mind and come to the fore of our objective consciousness in the character or form of images we actually see, and yet they have no existence even as impulses outside of us. In fact, no one else present could see them at all. Eidetic images can resemble and, in fact, be the same in appearance as any object actually seen, and then again they may not. Even when eidetic images are the same as objects objectively discerned, they differ from after images by the fact that they do not need to recur immediately. The phenomenon can occur days, weeks, even years, afterwards. To illustrate, you may be walking through a field and suddenly see before you in your vision, not outside of yourself, a cottage that you visited as a boy years before, and see it complete in every detail. The image may last but a few seconds, never to reappear.

These, even medical science concedes are not due to hallucinations, or delusions, or hysteria. Hysteria, as we know, is mostly caused by a depletion of nerve energy, which causes emotional instability, and which in turn causes undue susceptibility to emotional disturbances. However, these eidetic experiences are found to exist among *normal healthy persons*. Children, bright, healthy, and normal in all other mental respects, experience these eidetic images more frequently than adults. You will notice in this the similarity to statements in our Rosicrucian monographs, that children are by nature more psychic than adults. Most certainly these eidetic images or experiences are psychic if they originate as subjective phenomena in normal healthy human beings. Eidetically, these experiences are said to occur only with the faculty of sight. Actually, however, we know that they exist quite commonly with *hearing* as well.

Referring to them as subjective visual phenomena, is to use too general a term. We must be more specific in our explanations in order to understand them. Those images which correspond to those we have seen elsewhere at another time, and that we know we have seen, we may pass by at this time, with the statement that something we now see, hear, feel, taste, or smell, of which we are not particularly conscious, (perhaps we do not even realize we are perceiving it) may have its impulses pass through into our brain where the sensations arouse in the matrix of nerve plexuses,

by association, some idea previously registered in memory. All of the sensations related to the idea flash as an integrated whole or image, immediately before our eyes, and, of course, we cannot understand why we see the image before us, not knowing what caused it. On the other hand, where the psychic, or we shall say eidetic image, is one that we do not recall ever having seen before, the matter then enters the psychical realm of investigation. If the experience is of the nature of an image, not just formless colors, it is caused either by telepathy or by the recollection of a projection experience.

It is possible, and scientifically demonstrable, that simple images or designs, as well as words, may be transmitted by the process of telesthesia, from one mind to another. Numerous things are dependent upon this projection of thought, as we are taught in our Rosicrucian monographs. The first requisite is excellent visualization. The person holding a thought must paint not merely an impressionistic picture of the image he wishes to transmit mentally, but a picture as detailed as if he were sketching or painting it. If he is incapable of at once creating in his mind's eye so complete a picture of a cottage, for example, he may visualize a portion of the structure at a time until he has assembled it as a whole. He must emotionally feel the image, the atmosphere that surrounds it; he must sense all of the impressions that would be associated with this mental picture, as if he were actually looking at the cottage, or were physically in its presence. He should be almost able to smell the scent of the flowers twining themselves around the eaves of the roof and feel the warmth of the sun beating down on the steps of the porch. Next, when he has attained that state of perfection of visualization, he must discharge or release the picture he has into his subjective mind by no longer thinking about it or concentrating upon it.

If he has done all of these things and others, as taught, the transmitter then has released a perfect image for receptivity. If he has not had an individual in mind when performing these things, his efforts may be wasted. On the other hand, any mind attuned to his, *consciously* or *unconsciously*, that is, a mind which is in a passive or receptive state would receive such a constructive and innocuous impression, and would receive what we call a psychic or eidetic image. Sometimes there may be associated with the reception of the image an actual name of the location, as in this example, the country or city in which the cottage is located. Years later, the receiver might go to the place and find the identical house or image.

All of this is very phenomenal, but not necessarily mystifying. The recollection of projection

images is not caused by any principles that are opposed to the above. Frequently, when asleep, we project our psychic consciousness to distant places, and, by the means of our psychic consciousness, we *see* and *hear* events and things. However, often the impressions thus received are not sufficiently intensive to penetrate or agitate the dormant objective consciousness; consequently, when we awaken we are aware that we have had some sort of experience, some functioning of our mind has occurred while we have been asleep. We have a sort of vague feeling that *something happened*, but no matter how hard we try, we cannot recall what. Nevertheless, the experience remains intact in all details in the subjective mind, but it lacks sufficient efficacy to impress itself upon the objective, or *knowing mind*. In meditation, if it is successful, the psychic experience in memory passes through to the objective, and there is restored the image, or several of them, startling in the vividness. This does not occur every time we attempt meditation, because we do not always have these antecedent psychic experiences in the subjective mind, and, further, every attempt at meditation does not constitute a true and complete state of meditation.

The seeing of colors is caused by a combination of the above factors and other conditions, which we will now explain. In certain of the monographs of a degree I will not mention here, a diagnosis of the *general* health condition of a person, not a *specific* disease or disorder, is accomplished by holding one of the patient's hands (a certain one is designated), and in conjunction with a well explained procedure, there is induced in the operator's sight—on the eyelids of his own eyes—a color sensation. These color sensations designate the state of health and polarity of the patient. The polarity, the quality of the V. L. F. of the patient, passes from his hand to the operator's hand, thence by the radial nerves of the operator to his *sympathetic nervous system*. The impulses there impinge (if we may use that term) upon the flow of energy along that system, producing a wave of foreign energy which passes over to the spinal nervous system and thence to areas of the brain, where the impulses are translated into color sensations, and the operator "sees" the color which designates the patient's condition. Only one color is seen at a time. The principal colors thus "seen" are red, blue, yellow, orange, green, and purple. Blue, green, and yellow indicate the negative state of a patient, and orange, red, and purple indicate the positive. The color is experienced as a sort of haze or film all over the inside of the eyelids.

Another principle must be considered at this time as well, in relation to this subject. Every object, animate or inanimate, has its color value,

that is, it has its combination of colors, its spectrum. Astronomers tell the nature of the substance of planets millions of light years distant by what is known as spectrology. In other words, elements when heated become incandescent. They give off light, always the same colors, their particular radiations of light tell astronomers the chemical ingredients of Cosmic bodies. Every body gives off radiations, the aggregate of the emanations of the spirit energy of its atomic and molecular structure. These radiations, or *vibrations* are most frequently below or above the ocular range, so therefore we cannot see them objectively. They can be detected by instruments, and often by our psychic sense, consequently, when we are in *proper meditation* and consequent attunement with another—whether we are aware of the particular identity of the individual or not—we receive a telepathic transmission of the radiations of the aura of that individual, which induces in us, through the sympathetic nervous system, as explained, its complement, a sensation of a perceptual character—in other words, we see a color before our eyes, corresponding to the color value of the individual's aura. There is never anything alarming or weird about these things, if you try to understand them—and that is the purpose of the Rosicrucian teachings.—X.

Our Mission In Life

A Frater who has never before addressed our Forum circle asks the question, "When we find work we like, does that mean we have found our mission in life?" A brief and emphatic answer would be the affirmative, "Yes." However, without some further explanation, this answer might easily be challenged as to its rightness.

There are two principal proclivities in life which move man to action—aside from the commanding physical desires and appetites upon the satisfaction of which existence itself depends. The first is *obligation*; the second is *idealism*. The obligations are those which our personal moral concepts and adopted standards of ethics cause us to feel must be met, and that without doing so, there would be no peace of mind. Such obligations, as to their nature and the form they assume, are as varied as men's interests and activities. What one feels a solemn obligation in life, another might not. Such obligations might consist of the care of parents, a college education for each child of the immediate family, the rectifying of wrongs done to a relative, and the repayment of a sum of money to prevent a stigma. The ideals, on the other hand, may be those things which the individual aspires to as the end in life—the very reason why he wants to live and from which he gains a positive pleasure or joy. These

ideals may roughly be referred to as the *ambitions* of persons.

Of course, fulfilling an obligation provides a sense of satisfaction as well, but it is of a negative nature. We all have a sense of relief when we have performed a lengthy and trying task or fulfilled a duty, but it is not the same exaltation we experience when realizing an ideal. The fulfillment of an obligation is like the removing of a disturbing condition or an irritant. It just returns us to our status quo. But the realizing of an ideal is an additional stimulus. We have not just removed something; we have *gained* something. Consequently it can be seen that persons by their moral sense are often compelled to choose, as their *mission in life*, something which is not exactly the thing they would like to do, but what they want to do under the circumstances.

The question really before us is: Which is the right mission, the *ideal* or the *obligation*—presuming that we have both. The answer to this would probably be, the intermediate way—striving reasonably to meet a reasonable obligation and alike to seek to attain the ideal. We are fully aware that a division of efforts under many circumstances is not advisable. But if the individual has both ideals and commanding obligations, he must take an intermediate course or not truly be fulfilling his mission in life. It must be realized that obligations which we assume, and even create for ourselves, are not really as vital as we sometimes believe them to be. We do not mean by this that because some do not consider them important, they are not, but rather that some are actually not inherently so.

Our emotions, as we all have occasion to know, greatly influence the value that we attach to many things, as well as does that innate sensitivity that constitutes our talents. One inclined toward art has a greater natural appreciation of the harmony of color, line, proportion and perspective than one who is not. His reason, consequently, causes him to *measure* the worth of things by their beauty and artistic value. He will attribute an importance to things which others may disregard. We need not, at this time, enter into a discussion as to whether beauty is immanent in the object, or in man's mind. The fact that something is beautiful to him is the important factor. These emotions we have may cause one to imagine or to bring about in his mind egregious obligations. Thus one might have the passion to vindicate a parent from what he believes constitutes a slur against the parent's reputation. He dwells upon it, builds it up to such an all-consuming desire that nothing else matters but to right what he conceives as a wrong. He pushes into the background those interests which would ordinarily constitute his ideals and ambitions. Actually,

this passion has made his obligations, as he conceives them, his mission in life; but from an impassionate view, his concept of his mission is distorted.

There are, however, certain arbitrary yardsticks of measurement which we can use to determine what should be our mission in life. These standards are an admixture of Cosmic obligations and personal satisfactions and enjoyments. Every sacred tome which contains inspired writings of mystics and sages and their Cosmic revelations—whether these tomes are the basis of religious precepts or philosophic discourses—usually contains an admonition of *man's duty to man*. Man must recognize the brotherhood of man. He must realize that he has a divine heritage—the right as man to give the highest expression in material form of the divine within him. He must never violate the trust, as he frequently does. He must create about him in matter, as Plato said, forms that express the idea of beauty which he inwardly senses. He must create on earth those things, and by his conduct as well, that which will reflect the spiritual realm. Why this must be done is for the philosophically minded to speculate upon. Therefore, he must not work against but with his fellows, and yet maintain his individuality.

Looking at civilization as a whole, though it is pretty well pockmarked, man has done fairly well. It consequently behooves each man in some way to contribute something—small or large—to human society and well being, and not work for himself alone. One who sweeps the streets and sweeps them well, with an understanding of the importance of his task in relationship to humanity, and not to get it done so that it will merely pass inspection, is doing as much in a humble way as the bacteriologist working in a laboratory seeking to find a way to stem the spread of a disease. One who seeks a job or position to *get by* is obviously abrogating this Cosmic law. He conceives his mission in life as attaining just that which will further his end and without any consideration of the rest of mankind. One should always attempt to find employment in those occupations, trades or professions that bring him pleasure, *that he likes to do*, not only because it makes work more enjoyable and removes it from the class of grueling tasks, but because it commands the best in him, and he gives without unconscious restraint all of his ability or talent. However, if one insists on doing those things that he likes to do, even though he is unqualified, untrained in them, and it keeps one who is qualified from doing them, he is not pursuing his true mission in life because, again, he is selfish. He thinks only of his own gratification. He has not taken into consideration the results of his work, and whether or not they really are a contribution to society. One has

found his true mission in life when he is able to give wholeheartedly to himself, when his heart rings with joy with each hour's labors, regardless of what they may be, and when, at the same time, others in some way are benefiting by his work as well.

Do not confuse eminence and distinction with your mission in life. If you have a longing to work at some menial task that you know you can do well, and which is constructive, DO IT, whether your name will be on the lips of your fellows or not. There are many in prominent places today who are not, *and they know they are not*, fulfilling their true place in life. Ego has caused them to push into the background their finer and higher sentiments. When the world is in a turmoil and severe economic upheaval prevails, one of course cannot always immediately step onto the path that leads to his mission in life. He cannot always find the job or the work that represents it. He must bide his time.

We said at the outstart that man is moved by obligations and ideals in life, aside from his instincts and desires. These instincts and desires are impelling, and often must be first served. One must eat, drink and shelter himself and family before fulfilling a mission in life.—X.

Fear and "Black Magic"

Quite frequently it is stated by student members in the lower degrees: "You say that thoughts of an evil nature cannot be transmitted from the mind of one to the mind of another, that only thoughts of a constructive nature can be so transmitted; but I cannot agree with this. How is it possible for the Cosmic to discriminate between good and evil thoughts?"

We must always keep in mind that the entire Cosmic scheme of things is constructive and one of evolution even when it may seem to be otherwise to man's limited understanding. Being only constructive, and operating only for the benefit of all living things, it is not logical that the Cosmic would suddenly take a turn about face and become a medium for the transference of evil, harmful thoughts and impressions from the mind of one to the mind of another. The Cosmic is kind and just in dealing with all creatures and certainly there would be no justice in bringing misfortune, illness, and even complete destruction to an individual simply because it was the desire and will of another.

You know, this whole idea is what is known as "Black Magic," which is actually practiced in a great many parts of the world today and surprisingly enough, it is successful in entirely too many cases. There are those deeply interested in the psychology of this art and who have spent

years investigating and studying the various methods used for destruction by black magic. In each and every case they have found one outstanding fact and that is, the victims have all known well in advance that they were to be victims of black magic and they believed sincerely in its power.

It is quite obvious that the Cosmic is not the medium through which this knowledge is transferred, but rather through purely human physical means—a subtle word here and there; a strange little doll placed in some peculiar position in the victim's living quarters; strange, weird sounds and actions on the part of the operators that suggest harm to the victim. Perhaps you wonder why these things have an effect upon one if the Cosmic plays no part in such actions. It is simply the workings of the mind of the victim. His belief in the art and its power results in emotions of fear which result in constant worry and mental upset. Once these mental vibrations are set up the subject is then a hopeless victim and it is difficult to save him from self-destruction. Every argument presented to him against the art and its power, he will refute with the statement, "But look at me, I am sick just as is intended, my personal affairs are in a deplorable condition, I am unable to eat or sleep, and I cannot rid myself of these destructive thoughts that I am sure are being transferred to me."

He is right, they are being transferred, but only by physical means and not via the Cosmic. Once these subtle methods are exposed, as has been done in many cases, the spell is broken and the victim can then save himself. The more deep seated the belief in black magic, the more powerful it is; therefore, it is just as easy to apply these methods to a black magic practitioner as it is to become a victim.

The one who regularly practices the art of voodooing others sincerely believes in his power and, therefore, is himself an easy victim. Without knowledge of this form of practice, no harm can occur to anyone but the practitioner. He can sit for hours thinking all of the evil thoughts possible, visualizing every conceivable harm befalling his victim, and still nothing will occur to the victim. The practitioner himself will suffer in numerous ways and will become just as evil mentally and in personality as the thoughts he is holding. The personal affairs and health of the practitioner will suffer so long as he continues his destructive thoughts, showing definitely the power of his mental poison to himself.

We can easily appreciate the fact that if the Cosmic were the medium for transferring evil thoughts and thoughts of a destructive nature, it would be possible to apply this art to the dumb animal kingdom, but we know that this is not,

and cannot be done. Yet we can and often do give mental healing treatments to the lesser animals. These animals will respond to absent healing treatments even more readily than man because they lack the ability to think and reason objectively and thus cannot interfere with the work being done for them. If we could transfer evil thoughts as well as good thoughts through the Cosmic, humanity would soon, very soon, be annihilated.

Similarity In Appearance of Married People

A Frater in Canada asks a rather unique question. He says: "I have often noticed couples that have been married four, five, or more years, whom I knew as single persons, and who then had individual manners and looks, who now seem to have a definite semblance of facial similarity, and they now seem to act alike, even to the slightest details. It is true that this is not the case so markedly with every married couple, but yet, when you glance at photos of the *Jubilee* married couples or look at them direct, one can find so many similarities that far outstrip those of said couples when compared to the similarities of sisters or brothers or either of them. Mannerisms and actions that are or seem similar with such couples can most likely be attributed to the length of the period of association of said couples. But how account for the facial resemblance, even if slight, and how account for those little traits that are similar?"

The only importance of this question, even though it is interesting, is that it gives us the opportunity to consider further the workings of nature's laws in ways which seem strange to man. With reference to habits, and mannerisms, the Frater has partially answered that question himself, for association mainly accounts for them. Two people of the opposite sex, or of the same sex, being thrown together, create an environment that takes its toll in alteration of their individual habits, either by modification and or the inclusion of new traits of character.

Human beings are by nature mimics; some, of course, more so than others. This as a whole is a commendable trait for we learn many valuable things by copying others. In this way, to a great extent, good and bad habits are perpetuated. When a family with a small boy, say six years of age, moves into a new neighborhood, the parents for the first few days are shocked by the new expressions—vocal and facial—of little Johnny. He talks out of the side of his mouth, or he affects a nasal twang or perhaps he plunges his hands deep into his trouser pockets and struts or even shuffles about. He obviously has seen some

other boy do it. Its uniqueness or difference attracted his attention, and so he decides to try it. If he does not derive any particular enjoyment out of it, he soon abandons it—or his parents stop him before it becomes a habit. We continually are desirous of seeing that our children obtain the best social advantages by playing with nice boys and girls. Parents are forever telling their children, "Why don't you act like little Frank or Mary; do just what they do." All this parental advice connotes that parents want the child to mimic, to copy, until the conduct or mannerisms become habitual and part of the nature of the child. However, adults themselves are constantly being affected likewise by their associations. Let a popular movie actress, whom the women all secretly admire or envy, appear gowned in something—just too divinely different—and within only the time it takes to obtain the materials to fashion the same gown will they appear with it.

It is amusing, also, to note how men imitate the mannerisms of, for example, their boss or business superior. As soon as they have attained a position of relative importance, the peculiar traits of their former boss, which they considered part of the atmosphere of his position, have been copied. It would seem almost as if they thought that they could not exercise executive authority to a great extent without resorting to these mannerisms. They will even defend their attitude, if it is called to their attention, by saying, "Well, the old man did it and he got along pretty well."

If these influences can mold us in the greater outside world, think how much more efficacious are the suggestions that are implanted in our objective consciousness in our homes. We truly have a tendency to grow like those around us. Among happily married people there is, of course, an attitude of tolerance, of resignation, and of acceptance of each other's fortes and foibles. This acceptance precludes any reasoning about the criticism of them, and the instinct of mimicry being so impelling, one is soon either taking on the habits of the other, or there is a modification of both. This similarity is not so evident in physiognomy as in vocabulary, grimaces, laughter, gestures, and of course the agreement on important issues concerning both individuals.

The psychical and physiological effects must not be overlooked either. Each individual, insofar as human organisms and systems are concerned, is distinctly different to some degree, even in the case of twins. However, the same diet does have, to some extent, an effect upon certain of the endocrine glands of each. If the glands, though not functioning to the same degree in each individual, are equally over or under stimulated by excessive or deficient ingredients in the food, there is bound to be a corresponding effect upon the bodily and

mental functions of each of the persons. Take, for example, the adrenal glands. The adrenal secretion called epinephrin energizes the muscles of the body and of the circulation system and of the digestive tract. The adrenals depend for their potential energy upon iodine, which is a thyroid output. Excessive action of the thyroid causes an excess of the secretion which consequently causes an over-stimulation of the heart muscles. This causes great palpitation of the heart. This secretion of the adrenal glands supplies the chemical base for saliva, pepsin, hydrochloric acid, pancreatic and intestinal juices. Any disturbance of its balance by improper diet might cause a disturbance in the normal functioning of the digestion, which in turn causes changes in the physical characteristics of the individuals, in the appearance of the skin, or causes general lassitude.

Also, each individual being in the field of the other's aura, and of course in harmony with each other, their psychic natures are closely attuned. It is not infrequent that there is an exchange of thoughts between husband and wife that are not verbally expressed. The husband will speak something his wife is about to say, or vice versa. Also at times, one or the other during the day will psychically receive an impression or a thought held in mind by the other, especially if it concerns them. Most all these results depend, of course, upon an existing domestic tranquillity.—X.

Just News

No question has been asked about our recent activities—in other words, what is doing here at Rosicrucian Park—but we feel that the members of our Forum circle would be interested in knowing.

It is not generally known that AMORC has facilities in Rosicrucian Park for the production of its own sound motion pictures. We have an especially designed acoustic studio for the recording of films, with all the necessary lighting equipment, paraphernalia, microphone boom, and high fidelity microphones. The equipment includes professional 35mm. Bell-Howell sound camera, motors, generator and variable density recording equipment, and the multitude of needed accessories. The studio, though of course not very large, can be easily converted into sets to produce different interior effects, such as the scenes of an office, rooms of a home, sanctum and laboratory. Just off the studio is the camera room. Motion pictures are "shot" through double optical plate glass windows to isolate the camera equipment from the sound room, and thus avoid recording any extraneous sounds. Some of this equipment has been taken throughout the world by members of the AMORC staff to film mystic lands and

places and eventually to compose unique travel films in sound. Several thousand feet of such travel film are now being developed and will be shown throughout the United States to Rosicrucian members and their friends within the current year. The motion pictures in every respect are professional in appearance, and all of the production of them, except developing, is the result of the work of the AMORC staff. Particular credit must be paid to Frater Kendal Brower, James Whitcomb, Alfred Williams and Daniel Albright for their assistance on their own time over and beyond their regular duties. A number of Rosicrucian members are engaged in the motion picture industry as a livelihood in Hollywood, as directors, actors, and in various phases of the technical work, such as cameramen, sound engineers, lighting experts and film cutters, and their advice is always generously proffered to the AMORC staff.

The titles of some of the AMORC films, some of which have already been shown throughout the country, are "Lemuria, the Lost Continent of the Pacific," "The Mystery Schools," and "The Human Crucible." AMORC has just inaugurated the policy of producing a series of educational "shorts," all in sound of course, expounding our principles as taught in the monographs. These films will explain some of the technical aspects of our doctrines in a most simple, interesting way, dramatizing details, in fact. One has just been completed, entitled "Harmonium," which depicts certain of the Rosicrucian methods of healing in a most pleasing and comprehensive way. It is planned that this too shall be exhibited in various cities throughout United States, and possibly Canada, to members of AMORC. All Rosicrucians will be notified in advance when it will be shown in their city or in a nearby city or town. You need not write and ask when, for a personal notification will be sent to you some months from now. Two other films are now in the "script" form and production on them will begin this fall.

The Rosicrucian Research Library has now grown to several thousand volumes and it contains more complete technical sections than many libraries in large cities. The Rosicrucian Research Library is arranged and functions like a large, well-organized public library, with index systems and scientific classifications of the books according to the latest library methods. To Frater Orval Graves, formerly one of the librarians of a large state university library, must go credit for this organization of the books. Its sections on metaphysics, occultism and mysticism are quite extensive, in addition to a large section on all of the particular divisions of the arts, sciences and philosophy, travel, biography, and the useful arts. Useful arts, for example, include such topics as

carpentry, house wiring, china painting, book-binding, and numerous others of like practical nature. The section on alchemy is quite rare, and many of the books it contains are now out of print and therefore very valuable. Needless to say, its section on Rosicrucianism is very large, and these, added to the centuries-old Rosicrucian books in the archives of the Order, make an almost priceless collection. Many members each month—those who cannot attend in person—avail themselves of the Rosicrucian research service. They send questions, according to a plan, to the library for an answer. There is no charge for this research service, merely twenty-five cents to cover postage and typing. They obtain answers on questions that they could not get elsewhere, or could not get from some other source without considerable difficulty.

Recently a number of Rosicrucian Lodges and Chapters have been visited by officers of the Supreme and Grand Lodges. During the month of February, the Emperor visited several Lodges and Chapters in the Mid-western and Atlantic Seaboard sections of the United States. Unfortunately, he could not visit all Lodges and Chapters because he could not be away from his other duties longer than a month. He hopes to visit the others sometime in the near future. In March, the Grand Secretary visited the San Diego Chapter and Hermes Lodge of AMORC in Los Angeles. The Supreme Secretary has just completed a visit to the AMORC Lodge in Vancouver, Canada. Other Lodges and Chapters in that region—the Northwest—will be visited by him sometime during the late summer.

During this month of May, the Emperor was honored with the rank of Grand Dignitary of the Order of the Cross of Charlemagne. The Order is a continuation of the Chivalric Order commemorating Charlemagne's defense and furtherance of Christianity in the eighth century. The distinction was awarded through the American representative of the Order in consideration of the philosophical writings of the Emperor furthering the cause of humanity. The communication accompanying the document of appointment, and written on the stationery of the "Order Militaire et Hospitalier de Saint-Lazare de Jerusalem," said in effect, in part: "When peace and order will be again established in Europe, then if you wish, you may receive the insignias and decorations."

The Emperor has just sent to the press a manuscript for publication as a book. It is an extensive account, complete in all details, of his travels in the out-of-the-way places of mystic lands, Egypt, Iraq, and the Levant generally. It also relates his experiences with mystic orders in those lands and the rites performed by himself

and others in the King's Chamber of the Great Pyramid on the eventful day of September 16, 1936, the date prophesied in the symbolism of the Great Pyramid itself. The book contains many heretofore unpublished facts in connection with these travels, and is written in a very interesting style, avoiding any unnecessary technical terms and phraseology. Its release will be announced later.

The Rose-Croix Research Institute and Sanitarium, the last great enterprise begun by the late Emperor, Dr. H. Spencer Lewis, continues successfully its purposes. New therapeutic equipment has just been installed that makes it exceptionally modern and efficient in every respect. All patients are most generous in their praise of the efforts expended in their behalf by the staff of the Rose-Croix Research Institute and Sanitarium. Some Rosicrucians are of the opinion that only members of AMORC are admitted to the Sanitarium, and that even then, they must have attained a certain degree. *This is an erroneous conception.* It has always been the policy of the Rose-Croix Research Institute and Sanitarium, since its inception by Dr. H. Spencer Lewis, that *non-members may become patients also.* Further, for those who are Rosicrucians, their advance in the degrees of the Order has no bearing upon their eligibility for admittance.—X.

Eating for Health

Here is an interesting letter from one of our frateres in Ohio who is a physiotherapist and successful practitioner. He is inclined to take us to task because of his interpretations of our statements regarding the foods we should eat. He points out that should one eat only the things he likes and finds appetizing, illness or an abnormal condition would result because he would fail to replenish the chemical elements in the body that are used up by the process of living.

It is evident that this frater has interpreted this particular lesson in the wrong light. Pure logic would tell us that simply because we like potatoes, we should not eat only potatoes. Can we imagine a mother feeding her children ice cream at every meal because they seemed to desire it and like it better than anything else? It stands to reason that to enjoy complete radiant health, we should make an effort to eat good wholesome foods of a large variety, balancing every meal so that we do not eat all starches one time and then all proteins at the next meal. This would not only be inconsistent with all that man has learned about his body and the maintenance of health, but also inconsistent with the Rosicrucian principles of living a sane, moderate life.

In analyzing the lesson in question, we find it logical and reasonable in every respect. This

lesson states that we should eat those foods that are appetizing to us and that automatically stimulate the flow of digestive juices. The saliva that is secreted by the salivary glands in the mouth, helps us to masticate properly the foods we eat. The more active these glands are, the more complete will the mastication be. We are told by some to chew a morsel of food 100 to 200 times before swallowing. This is naturally to help the process of digestion. If the morsel is appetizing, it will stimulate the salivary glands to such an extent that our digestion is even more complete.

When we eat something that we dislike we chew it as little as possible before swallowing. The sooner we get it out of the mouth, the better we like it and the result is that much of this food will cause distress because of the difficulty the digestive juices have breaking down the particles of food that we failed to chew. The stomach has a tremendous job to do under any and all circumstances and the more we can help it and relieve it of extra hours of labor, the better off we will be. When the food in the stomach is thoroughly churned and broken down, it is passed on through the pylorus to the small intestine where the business of digestion is continued. The chemicals needed are passed on to the blood, the various parts of the body are nourished and replenished, and as much food for the blood and body tissue is taken out as is possible. What remains becomes waste matter and passes on to those organs that function to rid the body of all waste and other matter of no benefit to us. If the food we eat is not thoroughly digested, more of it will pass from the body as waste than necessary and thus we deprive ourselves of much good that we would otherwise have received from our daily ration.

The important consideration then is to obtain all of the good possible from what we eat. To do this, the ability to digest a certain food must be taken into account. If, for instance, we have failed to obtain a sufficient amount of magnesium in our diet for a period of years and we are told to eat spinach at least once a day and yet we do not like spinach, surely we will not receive as much magnesium from it as we would from some other food that we like that contains an equal magnesium content, say perhaps, lettuce, tomatoes, celery, or dandelion.

Those foods we truly enjoy, and that cause the mouth to water when we just think about them, are certainly going to digest better than the things that are repulsive to us. Naturally though, there are many kinds of food that have a bad reaction even when we find them appetizing. Some persons are unable to digest cooked cabbage and other things from the same family but they enjoy them while they are being eaten. This is either

due to the way they are prepared or because of some condition in the body that sets up a chemical action in the stomach, resulting in a gastric condition. These foods should be avoided and substituted with something equally tasty that will give the same minerals as cabbage. One thing that is fortunate for us is the fact that regardless of what mineral we may need or desire in the diet, there are at least three different varieties of food that will supply it in greater or lesser amounts.

The whole process of eating is one of experimentation, for it is seen on every hand that what is good for one may be bad for another. We see that early training plays an important part in this question, some children liking certain things that others dislike. Look at what happens when a baby is trained to take a bottle. The first thing that is done is to try a recommended formula. The baby may like it and digest it and again it may not. If not, a different formula is tried and this hit and miss process is continued until a food is finally found that the baby can take.

After the bottle stage we start trying various types of strained food. Some the baby will reject, others it will take, but usually the baby shows no sign of actually liking the new food even though it may eat it. All babies make a fuss over their first taste of cod liver oil, but by continually giving it to them the majority will develop a taste for it even to expressing a desire for double portions.

It would seem from observation that we can train ourselves to like a food just as we can develop a taste for tobacco or develop the habit of taking a narcotic. At first we may experience distress, but by taking it in small amounts at regular intervals the system becomes accustomed to the new food and we generally develop an appetite for it. If it is of proper quality and contains the proper chemicals and minerals, we will then receive the maximum benefit from it.

Dr. O. H. Warga, an authority on this subject, states in a recent letter, "I think you are right that an appetite for the food one eats will aid digestion and assimilation to a much greater degree than lack of appetite or dislike for the food. The quality of the food, of course, as you say has a lot to do with the final results of metabolism. The article, 'Some Aspects of Modern Dietetics' by Edwin Schoop in the May issue of 'The Rosicrucian Digest' on this question is very good and I shall file it, in case I will have to lecture. Together with the other material on hand, it will be of great help."

Cosmic Law of Karma

A Soror asks our Forum circle, "Can we be told some more about Karma—the law of compensation? I find it a very fascinating topic in my monographs, and one the understanding of which is so important to our lives."

Karma is an old mystical term. In fact, etymologically it can be traced back to the ancient Sanskrit language. The Sanskrit, in turn, was a modification of the Aramean language, which spread eastward to India during the height of the Assyrian empire by means of the Aramean nomad traders and merchants about three thousand years ago. As a doctrine, it is based upon the principle of causality. That is, for every cause there must follow, as a consequence, an effect. This doctrine expounds that every act of man, mental or physical, brings an eventual result, a compensation, which in its effect is related to the value of its cause. Thus, if one sets in motion a series of acts which are constructive, creative, and good in the ethical and moral sense, eventually the results will redound to his benefit. Conversely, if man commits a crime against nature and the Cosmic, he must pay or compensate for his improper conduct. The law of causality in science and in mysticism permits of no deviation from the effects. The effect of a cause, in other words, cannot be escaped. It is inevitable.

Likewise, in the law of compensation, Karma eventually rectifies a wrong by causing the wrongdoer to suffer accordingly or it rewards a meritorious act with pleasure and happiness. Upon first consideration, this would seem to many to be harsh judgment—an eye for an eye compensation. It would seem to be a retaliation for misconduct that denotes an attitude of vengeance. Divine justice exists in the fact that the Cosmic decrees are immutable and applied equally against all individuals; that there are no considerations of man made values, such as affluence, political position and intellectual status, which mitigate the effects. It is the regularity of operation of Cosmic laws that gives us hope, causes us to be able to look beyond ourselves for impartial assistance—a power that we can invoke when we need it the most, and on which we can depend, no matter how humble we may be. If, today, a Cosmic law might work one way for some, and tomorrow in a different way for others, faith in the Cosmic would soon be destroyed and humanity would be spiritually destitute.

The law of compensation, or Karma, conflicts with the old theological doctrines, many of which are still taught by some of the unprogressive religious sects today. The narrowest of all religious conceptions is that which conceives God as a Father, but as a Father with the same errors of

thinking, and oftentimes misjudgments, that a human father has, and with the same arbitrary decisions, the same partiality. Such a religious doctrine conceives God, the Divine Mind, as having not only decreed the very acts of each individual—in other words, mapped out in detail the events and course of his life—but further, that the individual is being constantly observed and scrutinized, and for every deviation from the will of God he incurs divine wrath and is accordingly severely punished; likewise, that if he "believes on Him" man will be relieved of the compensation for his wrongs. The old theological doctrine of atonement holds that man shall expiate to his Divine Father for his sins. This expiation sometimes was interpreted as a mere promise not to commit the wrong again, a vocative promise, as a prayer. It permitted the individual who had committed sin, and knew he had, to continue without any attempt at atonement until he was about to suffer the consequences of his acts through Cosmic law, then to appeal the effects of the law; in other words, that he be relieved from suffering or anguish such as he himself had caused others.

Such a religious doctrine, and a man-conceived one, of course, had obviously no true element of justice in it. Mystically, it was unsound in many other aspects. It separated all natural laws or physical phenomena, or what is generally considered nature, definitely from the spiritual. There truly was no real unity to the universe possible in such a doctrine. God, in this form of theism, transcended the universe, was far above it, in a sphere of His own, and yet could project Himself into it at times to censure men or to direct them. Men could not hope to know for themselves the spiritual laws and their effects. They could but live according to religious doctrines and codes which mankind proclaimed to be "the Word of God." If man blundered and made mistakes, he could ask for forgiveness and possibly receive a manifestation of God's compassion. He could never know in what manner he had done wrong, or *why* what he did was wrong. These things were thought to be out of man's domain.

It is like a father telling his small child he must not take another's toys or he will be punished. The child fears the parental edict and obeys. It is difficult to make him understand individual property rights and the need for enforcement. When the child grows older and reaches adolescence he knows why it is wrong; inherently he realizes it is his duty for him to aid in enforcing that law. The old theological doctrine we have been considering presumed that man always remained as a small child and could never become individually conscious of the purposes of these Cosmic laws. So man did not seek, if he was a follower of such

a doctrine, to dwell upon the nature of Cosmic principles. Instead, he blundered through his earthly existence, hoping always through an appeal to his *Divine Father* to avoid what he conceived would be punishment for sins committed. When misfortune was visited upon him, or great suffering or pain, he believed that his God had inflicted it for some reason, and he could not altogether comprehend why God would create such conditions as great pain and torment in the universe. If he had had an understanding of Cosmic principles he would know, as do those who are mystically inclined and who study mysticism, that God had not inflicted these things upon him but that rather, because of the violation of ordained laws, he had brought them upon himself.

When one stands in an open field and throws a stone over his head, and never bothers to look upward to see what happens to it after that, and it falls, striking him forcibly upon the head, injuring him, he cannot attribute the consequent pain to the intent of God to punish him for some unknown reason. He, by throwing the stone into the air, has produced a cause himself which will in turn have its effect according to the natural law of gravity. He must be struck upon the head to *learn* that gravity exists and what it will do if he does not use it intelligently. Everyone need not be struck on the head and learn through such a sad experience that gravity exists. *We can learn through the experiences of others.* But if we willfully disregard the law and violate it, then pain and suffering must be had by us in proportion to our conscious disrespect for the law. Thus, as is related in our Rosicrucian monographs, "the theological sin against God finds its equivalent in mysticism in the sinning against Karma."

We can anticipate some of the questions that may be arising in the minds of some of our Forum readers at this time. Perhaps you are asking: How can we know, ever hope to know, all of the Cosmic laws and thus be certain that we do not violate them and bring upon ourselves a Cosmic debt which sometimes we must pay? We cannot ever know all of the Cosmic laws in advance. We must learn them through experience and we have centuries, most of us, to do this learning. This does not mean that we are left entirely to our own resources, in ignorance, and must hope not to make serious mistakes for which we will continually have to make amends. We have, if we may be permitted to coin a term, a "spiritual barometer." This spiritual barometer is *conscience*: the divine intelligence of the soul force residing within us. We can hardly ever commit a Karmic sin, violate a major Cosmic law, that will bring upon us great after pain and suffering, without being warned in advance by the still small voice within. It may be that we will feel that it is not

just right, that we ought not to proceed with what we are doing, that it definitely is the wrong thing to do. Why it is wrong, we may not be able to rationalize at the time. The human mind is many times incapable of comprehending the divine purposes or the intent behind Cosmic causes, but the warning signal of the Cosmic, *the voice of conscience*, should suffice.

When we commit a Karmic sin, we may not expect the law of compensation to be invoked at once. The lesson must be taught at a time that is most propitious, when it will make the greatest impression upon us. When we know we are doing wrong, when we deliberately defy the dictates of conscience, we steel ourselves against any reparations that may occur at the time, and a lesson of our wrongdoing would be less impressive. A man who suspects that fire will burn him may by sheer will deaden his sensitivity to the pain to some extent when putting his finger into the fire, and then quickly again pulling it out. When he accidentally discovers it, the pain is more intense, and the lesson is very emphatic and he no longer has any doubts as to fire burning. It is, however, one of the principles of Karmic law that the more unconscious the sin, the less conscious we become of the compensation and torment or suffering. It is a palmary law of Karma that innocence of the Cosmic violation does not excuse us from our penalties, but it does mitigate them. On the other hand, one who does not know he is violating Cosmic decrees only because he has obstinately refused to give conscience a chance to guide him, will pay high in compensation for his Karmic wrongs. His Karmic debt will be equally as great as the one who knows what he is doing is malicious, and persists in doing so.

This Karmic debt is not just retribution imposed upon us; it likewise can be benevolent. If we think of Karmic law as a great scale, we may better comprehend its working. For each act of ours, there is laid upon one balance a weight which produces a like effect on the opposite balance. Good deeds in Karma produce blessings; evil ones produce for us subsequent misfortunes. In the Book of Life, for every debit entry there is a credit. If there stand to our credit numerous violations of Cosmic principles, some day and in some way we must pay. The debits shall be so entered. Our compensation in elation and happiness, or in suffering, may not come in this incarnation, perhaps in a life or two lives hence. Time, it must be always realized, is a product of man's consciousness. It has no reality in the Cosmic realm. There are many lives in which man is to receive his compensation, if not in this one. One may see an individual going through life with flagrant disregard for human and divine rights, and apparently without any retribution.

We may, of course, not know what sufferings he experiences personally, inwardly, which may not be observable. On the other hand, in the Cosmic scheme of things, his just compensation may come even five centuries hence. In each incarnation an individual carries over his foibles or his assets of personality for elimination or further development. Thus if we do not receive our award, or if we are not obliged to pay our debt in this incarnation, we will in the next, or the one after that.

This makes patent the fact that much of today's suffering can be either an immediate Karma or that of another incarnation. We may often exclaim to others that we do not know why we are so unfortunate, and why we must endure what we do. We may not be able to associate our experiences with some incident which we know to be a Cosmic violation, and yet, we may to ourselves admit some trait in our character, some habit, some series of acts which we have committed which, at the time, were despicable and caused others suffering as great as we now endure. These, we may suspect to ourselves, are a contributing factor to our Karma. If we realize that much, we are learning our lesson. If we desire to correct our imperfections and actually do so, it will be amazing how soon our fortune changes. Perhaps we cannot recall any act in our lifetime that has caused others the suffering we personally encounter. Nevertheless, it is Karmic debt which we pay. We will, if we are fair with ourselves, realize tendencies of our nature that are dangerous and which may cause others the same suffering we now experience. These weaknesses are an inheritance from a past incarnation which in remote time may have caused untold torment to others. The fact that when we go through these earthly pains and periods of strife we realize our faults is significant that there is a relationship between them. When we are stricken, it often causes us to become embittered, to have a feeling of hatred of others, sometimes even of life. But if, instead of setting ourselves against humanity we conscientiously strive to better those faults of our characters and personalities, as conscience points out, we will be agreeably surprised at the lessening of our difficulties and troubles.—X.

Secret or Private?

The next question to occupy the attention of this Forum is: "May we treat persons not interested in metaphysical healing?" This question opens a rather large field of related topics which are not by any means digressive. Generally these topics may be framed by the question, "What must be kept secret and what private in Rosicrucian membership?"

The Rosicrucian Order is classified by some contemporary historians and writers of encyclopedia articles as a secret society, but AMORC does not so designate itself. There is a very definite and—if we think about it a moment—obvious distinction between that which is secret and that which is private. That which is secret is intentionally concealed, so that persons may not only not perceive it, but also not know of its existence. Certainly that which is known to exist and which proclaims its own existence can hardly be put in the category of being secret.

Suppose, for analogy, you call upon the executive of some large business concern without having had a previous appointment. You are met in the outer office by the executive's secretary and she says, pointing to a door: "Mr. Jones is in conference with several other gentlemen. You must wait until they finish their deliberations before you can speak to him." You look at the door, and it says upon it, "Conference Room." You hear an indistinct murmur of voices emanating from it. You most certainly could not say that Mr. Jones' conference was secret. You were told that he and others had gathered in session, and you were also shown the entrance to the room, and in fact, you heard voices coming from it. BUT, it most certainly was a *private* session. Consequently, by "private" we mean those things or conditions or facts that are reserved for a single purpose and for a single person or group, and which are contra to that which is public. You have a gathering of friends, for example, at your home for the evening. It is a *private affair*. The public at large are not invited or eligible, and yet by no means could your social gathering be considered secret. Your friends are seen openly arriving and departing, and you would have no hesitancy in admitting the existence of a coterie of friends in your home.

Let us now consider these two terms in the light of the activities of the Rosicrucian Order, AMORC, today. The Supreme Temple and all adjacent buildings in Rosicrucian Park occupy an attractive and conspicuous place in a select residential district of San Jose, California. The prominent and artistic design of the buildings and the beauty of the surrounding grounds of Rosicrucian Park draw many visitors daily. Signposts in front of each building, such as the Rosicrucian Research Library and the Rosicrucian Planetarium, plainly designate them. In fact, the Rose-Croix Research Institute and Sanitarium and the Rosicrucian Planetarium have simple but attractive Neon signs for their identification. The Rosicrucian Museum draws thousands of persons annually. Even the public highways adjacent to San Jose have large ultra-modern illuminated billboards directing the travelling public to the Rosi-

crucian Museum where they may go and spend an hour or more examining what now constitutes the largest Egyptian collection on the Pacific Coast of the United States. Guides take visitors through Rosicrucian Park and the various buildings without any charge or fee. Certainly there is no secrecy as to the existence of the Supreme Temple or the international headquarters of the Rosicrucian Order for the North and South American Jurisdiction. Further, millions of pieces of literature and radio programs and advertisements in some of the world's largest publications mention the AMORC and give its address. Now all of this could not be rightly interpreted as any attempt to conceal or secrete the information about the Order.

On the other hand, there is a reservation of matters and of information for members only. It is no secret that the Order teaches an extensive variety of topics including helpful demonstrations and instructive illustrations. It likewise has published that the Order, as most fraternal Orders, has its degrees, its initiations, its passwords, grips, signs and tokens. If these were secret, no mention would be made that they even existed. They are, however, *private*, and no member, by his oath that he has taken as a member, will violate that privacy by revealing them to the uninitiated and untried. And these same rules may be applied to the contents of the monographs themselves. On the face of each monograph is a statement which reads, in part: "All matters herein contained are strictly confidential to the member receiving, and are imparted only as an incident to membership." The essence of this statement is in the words, "strictly confidential." This requires the members not to divulge the contents to those not members of the Order, and to take the needed precaution to see that monographs are not perused by others. The Rosicrucian member has been entrusted with the doctrinal matter of the Order because of his pleas for admission, his motives, and his obligations, and to all true members of the AMORC there is a sacredness about the teachings which causes them to be venerated, and each who receives them is expected to respect this. We reiterate, however, because they are confidential and *absolutely private* does not mean that the fact that a member receives them must be kept secret.

For further analogy: Communications which you receive from friends and acquaintances are not secret. The postal authorities know you receive mail, and your letter carrier actually delivers them to you. Neighbors see you receiving the mail, and even persons in your own family know that you get letters. And yet, *they are private*—intended for you alone. Consequently, every Rosicrucian can readily admit that, as a Rosicrucian, he receives helpful instruction on matters of

health, and advice on therapeutics or Rosicrucian methods of healing. What the *details* of the system of healing are he must keep *confidential* and *strictly private* for reasons he alone, as a member, knows. Some who do not understand the reason for this attitude condemn it as purely selfish, and say that if the Rosicrucians have access to any knowledge that would benefit humanity, it is their moral duty to make it available to all persons without any obligation, restrictions or limitations. An unthinking person readily agrees with this. The intelligent person, member or not, realizes how disastrous this would be.

The history of the Rosicrucians for centuries is sufficient evidence of the fact that the Order has always worked diligently and *courageously*, and with the making of great personal sacrifices at times on the part of its individual members to advance human knowledge. It has fought the selfish suppressing of knowledge by tyrants and potentates, whether of state or church. One of the principal reasons for the existence of the Order is to make available to those who seek, the light that is withheld in the usual channels of education or cultural development. There is, however, a great contrast between the promiscuous distribution or hawking of profound knowledge to every passerby who is curious, and the extension of it to any man or woman who shows sincerely that he or she desires it for personal betterment. Most men and women realize that every human being is not capable of understanding profound truths, if even simply uttered, and that bigotry and prejudice would cause them to trample it. History is replete with accounts of the rejection of new knowledge by the masses who preferred their ignorance and superstitions. Further, knowledge of a powerful nature is dangerous in the hands of some. Their indifference may cause them to destroy themselves and others with them. Also, unfortunately, thousands upon thousands of humans have not reached that degree of understanding and of personal unfoldment where they can recognize Cosmic laws and truths when they are proffered to them. If you were to stand upon the corner of your principal thoroughfare and extend freely, without test or qualification and without any obligation whatsoever, to every passerby, a book containing some of the most efficacious teachings of Cosmic laws that man was ever able to discover, some persons would brush it aside as you offered it to them. Others would glance at a page or two, and cast the book down. At the end of the day, the gutter would be piled high with rejected treasures of wisdom. You would find that only those, after all, who were spiritually and intellectually ready, would have accepted your generous offer. The Order knows these things; that is

why its teachings are kept *private* and not given to everyone everywhere, without discrimination.

As for the healing methods: Rosicrucians know that fifty per cent of the results depend upon the *faith* the patient has in what is being attempted and done for him. This does not mean that the teachings constitute faith healing—not at all. The principles used are the application of actual laws of nature, which someone, at least the operator, must thoroughly understand and intelligently use as in any other system of treatment used by a physician or practitioner. Every medical man will tell you that in the science of medicine the patient must have faith in what is being done, or it is extremely difficult to effect a cure. The same applies to the science of Rosicrucian healing. The patient must be told in a general way what is expected of him. He likewise, in a general way, must appreciate what is to be done for him. This does not require attempting to relate the science of Rosicrucian healing to the patient completely, nor does it mean divulging the contents of the monographs—which must not be done—but rather informing him about the transmission of Cosmic powers through the operator to assist in the curing of his affliction. If the patient refuses to be aided and will accept therapeutic treatment only from one particular school of therapeutics, whatever it may be, and demands that you do naught to aid him—*cease at once*. You will be only wasting your time to continue, for the patient by this attitude of mind has deliberately shut all channels in his consciousness through which you could possibly hope to reach him by absent treatment, and of course he will not permit the physical contact. Where one is in need of aid and is sympathetic to your general explanation of the Rosicrucian treatments, you may of course, with his permission, give a contact treatment as described in your Rosicrucian monographs.

Legally and ethically, and from the Rosicrucian requirements as well, you are prohibited from the administering of any drugs, accepting any fees, or prescribing, for you are not a licensed physician of any school of therapeutics and AMORC does not license any of its practitioners or members. Your study of the Rosicrucian system of treatment and healing is not for the purpose of establishing you in a profession as a physician, and any attempt to do so by you would rightly incur for you legal responsibilities and the possibilities of severe penalties from your authorities. If, however, you are a licensed physician an exception can be made.—X.

Sudden Illumination

We have a letter from a Soror, the contents of which forms the basis of an interesting Forum discussion. The letter, in part, says: "I had a

wonderful experience about two months ago, the first of its kind which I have been longing to have—since this experience I have had several others. It seemed as if I was swished away suddenly, and when I awakened some two hours afterward I knew I had had a psychic experience." The importance of this communication is in the first line quoted above. The Soror had longed for years for certain experiences of a psychic nature constituting Cosmic Illumination. Then suddenly, without any suggestion as to pendency, it occurred, and since, she has had many.

What encouragement those words should be for many Rosicrucians! It is regrettable that many members are of the opinion that psychic development must and should correspond with the comprehension that they have of the principles and laws by which the development may be brought about. For an analogy, if a monograph lays down six concise rules for preparation for the attainment of a perfect state of concentration, it is believed by some that if they read the monograph thoroughly, two, three, or possibly four times, and are thus able to repeat the rules to themselves, verbatim almost, success then should follow. If this were so, when one finished the First Degree of the Order, he would have not only intellectually mastered its contents but he would be able, with ease, to attain the objective of the First Degree—whatever it may be. Automatically, one might say, with the completion of the Seventh Degree in AMORC each individual should have attained *Cosmic Illumination* and *Cosmic Consciousness*.

Since some find personal development not exactly corresponding with the monographs and degrees, they believe either that there is something lacking in the instructions they are receiving or that possibly there is a deficiency in their own natures which will prohibit them from experiencing that ecstatic state of consciousness. You can put ten years' travels over the face of the globe in one book. You can put forty years' laborious research in some realm of science or literature in between the pages of a textbook. You can put a great composer's masterpiece—perhaps his lifetime work—on one fifteen-minute phonograph recording. You can appreciate in one hour's time the salient points of a painting by Rembrandt or Michelangelo. In eight years you can learn all the known facts about chemistry, a science that took centuries to develop. What does all this prove? Only that there is no relationship between intellectual comprehension in time, and the actual mastery of a science or art. No surgeon or musician became famous by merely watching others or reading how it can be done—*practice makes perfect*.

The Rosicrucian monographs cannot give you Cosmic Illumination. None of the results you desire through Rosicrucian membership are actually given in the monographs. The monographs are not like parts of a great Cosmic jigsaw puzzle, so that when you have the last monograph, you have the last part and the puzzle is complete, and lo! you have attained Cosmic Consciousness. The teachings of the degrees are a series of causes which will, if you let them, produce a concatenation of effects within you. Some causes will have their immediate effect; others will not be so rapid. Why this is so is due to two major reasons. The first is *volition*; in other words, one student may not have the same will power, not the same tenacity to stick to a thing and apply himself. He may skim through his monographs looking for the interesting things, the things that particularly appeal to him at the moment, as though he were reading a newspaper. The subjects which do not strike his fancy he disregards. On the other hand, he may be indolent and a continual procrastinator, always "going to begin tomorrow to really start to study." At least, that is what he says to others, whether he believes it himself or not. His closet, bookcase, or desk drawer at home may have more Rosicrucianism in it than he has in his consciousness. The desk drawer or bookcase or closet may contain a large stack of *unopened* or unread monographs. Statistically, by the number on the monograph he is receiving he is in a certain degree, but in comprehension and development he may not even have begun. Is it any wonder that his development does not correspond to the number of the degree on his monographs? The second reason for *non-illumination*, which really includes the first reason as well, is *the inequality of man*. How difficult it often is to make two persons, even with the same educational background, understand the same thing alike. There is no greater example of this than religion. Even many public announcements seemingly clearly worded, and of a nature that should only be interpreted in one way, will be acted on by some in one manner, and by others in another. So much for the differences in perception and intelligence.

This inequality also includes the variations in the psychical development or responsivity of each person. Our own Rosicrucian monographs tell of the law of Cosmic evolution, of the 144-year cycle from birth to birth. Now obviously, according to this, some humans have advanced much further than others. Some have experienced more incarnations than others. They are further toward that state of perfection which eventually results in absorption of the personality into the Absolute. Thus they are able to command and utilize at will, to a greater extent, their psychic

powers than others far lower in the scale of personal evolution. Some of these persons have had remarkable experiences of a psychic nature before ever affiliating with AMORC. Most of them did not understand or know how to convert their experiences into useful things; but nevertheless they had them. Once acquiring the intellectual aspects, the manifestations became comprehensible, and always quite simple, especially the *work* of the earlier degrees. Those, on the other hand, who have the desire for light but have not yet acquired that sensitivity to it because of not having had as many incarnations, make progress a little more slowly. But if they were not members of the Rosicrucian Order at all, this sensitivity might require many more incarnations to be quickened.

We can emphatically say that AMORC, or any equivalent worthy study of these subjects, hastens that *final perfection* and also the lessening of needed incarnations. It is not because one is a member of AMORC, but because of what AMORC has done for him — in other words, shown him how to do for himself. Cosmic Illumination—that great influx of Divine Light—that if had for but a moment, gives man an insight into the Cosmic whole, and that places him in en rapport with it, may never come to some during this lifetime. There are, however, many lesser attainments to be had which diminish the hardships of life and make living more enjoyable, and which can be had long before Cosmic Illumination is ever experienced. The stimulation of imagination and the binding of it to mundane things of the world, so that we can order our existence and draw upon nature for the things we need, the ability to project consciousness, of being able to effect many simple cures, and being able to command many of nature's forces, these are no trivialities, and all of them may come, we repeat, before Cosmic Illumination. There cannot be any time established as to when Cosmic Illumination will occur in anyone's life, and all of the above related factors are sufficient reasons. You can only keep trying conscientiously and take each result that comes to you as a gratification for the efforts expended in the hope that possibly you will have attained it before transition. When it comes, *it will be sudden*. It will be overwhelming—an afflatus you will never forget. Further, when the channel has been opened and the psychic centers are working in the unison required to manifest the phenomenon, the faculty will not be easily lost.

The experience, however, cannot be turned on and off like a water faucet. The Cosmic is not required to demonstrate either its existence or versatility of performance to remove man's skepticism. Whether or not man has faith in these powers alters them not one iota, just as whether

or not man conceives of an intelligence being immanent in the universe does not alter the intelligent direction, or rather order of the universe according to intelligence. Therefore, man cannot commercialize or sensationalize these higher Cosmic powers. The Cosmic has a purpose in permitting man to experience them and use them, and unless man's motives parallel it, he will never be able to engender them. Of course, one who has attained Cosmic Illumination and has a realization of its worth, would never attempt to defile these powers by a sensational display of them, for he considers them too sacred.

Those who demand that they be given the power of Cosmic Illumination by such and such a time, or they will drop Rosicrucian membership as being of no benefit to them, make themselves appear ludicrous in the eyes of real students of mysticism. They show by their statements how little, even in comprehension, they have of what they seek. Also, those who say, "It is about time that I received Cosmic Illumination," indicate that they are relating time and comprehension with psychic unfoldment. They have not taken into consideration their personal incarnation cycle. One's social background—political or financial—or intellectual status, *has naught to do with psychic proficiency*. One whom the social or financial world might designate as *quite an ordinary person* might actually be or become one of the most illumined of all men—a sage. Refer to the eminent characters in the history of sacred literature. Most all the masters and adepts were of a humble station in life, possessing little of the world's goods, and having even tattered raiment. We do not wish to be misunderstood. It is not necessary for one to practice asceticism, self-mortification and denial, to attain the state of Cosmic Illumination; but the fact that one is of a humble station does not by any means bar the portals to him.—X.

The Grace of God

Some little time ago a Soror asked: What is the mystical meaning of the religious doctrine, *the Holy Grace or the Grace of God*?

One of the most difficult subjects to present in this Forum in an acceptable manner is one that is rooted deeply in the religious dogma of dissenting sects. To interpret it in a manner which conforms to one version is most apt to arouse protests of the other bodies. This subject, however, has a truly mystical and philosophical premise and it is a religious doctrine only because of the syncretic habits of the religions.

The doctrine of Grace cannot in term, but it can in effect, be traced far back into the ancient and primitive mythologies. It is undoubtedly the

outgrowth of the belief that the gods desired to help man, that they were inclined to *favor him*. Men, consequently, sought this favor, which was an elementary Divine Grace. In the Jewish religion, the Old Testament (O. T.) we find two Hebraic words, the meanings of which are *favor* and *loving kindness*, being used in a manner equivalent to grace. Jehovah, as the benevolent being, shone with favor upon men and had loving kindness for all mankind. This love flowed by necessity from his being to the lesser beings of men. An eschatological color is given to this love in Is. 54⁸, Ps. 89⁴ and Jer. 29¹¹. This Grace of God consists of an invincible power to pardon all guilty, and to bestow favor upon all who keep His commandments. In the New Testament (N. T.) we pass into the Christian conception, or rather formation of Grace, which was not made a dogma of the church until much later. It is made, there, the compassion of God, His inherent spirit of divine justice, His desire to aid mankind and as well His spirit of redemption. In the N. T. it is not ethnic, that is, this Grace is not extended to a race or people; it is a love of mankind as a whole. In Jesus Christ it exists in His unrestricted love of all that is. It is even a love for those who sin and are guilty, for in the Sermon on the Mount the Father makes his sun rise on *evil and good*. (Mt. 5⁴⁵)

In the writings of the Apostle, St. Paul, we find a very definite elaboration of Grace. It becomes there the free love of God, visiting all men, even when they have not sought Him. Men may err, but God smiles upon them, like a parent upon a wayward child, hoping that sometime they will return to embrace that love and bask in its warmth and enjoy the security of its protection. The Apostle contemplates Grace from two points of view: (A) It is the act of dispensation in God to which everything called salvation can be traced. The means which God has provided for man's salvation are solely the result of Grace. The sending of His only begotten Son, St. Paul attributes to the Grace of God. (B) Included in Grace are the *Fruits of Grace*. The divine wages of goodness, or the fruits of God's Grace, are *faith, love and hope*.

In the Middle Ages, the scholastic philosopher, Thomas Aquinas, combined Aristotelian determinism with the concepts of the church to begin the dogmatism of grace. Aquinas held that God alone can convert the sinner because God is the Prime Mover of all things. Man cannot become converted from sin, even though he have the free will, unless God in His Grace permits it. Conversion, of course, comes through free will. Man must seek and desire it, but he must first turn to God to receive it. We find a duality of Grace now seeping into the formation of the doctrine.

Man's soul is infused with the Grace, with some of the essence of the Love or Grace of God. This infused Grace determines the soul to do certain good; in other words, it inclines man if he heeds it, to have the power to accomplish good. It accounts for his moral sense of values and propels him toward spiritual things if he will let it. This immanent Grace of man's soul is the equivalent of *conscience* which the free will of man may or may not respect and observe. This infused Grace does not remit one's sins. God's Grace alone can do that. The personal Grace can only win for man divine recognition, and when so recognized, God may cause the remission of his sins according to the goodness of His own Grace. It is quite evident, from this conception of Thomas Aquinas, that he thought it impossible for man to work out his own salvation.

In the Roman Catholic religion, the *Doctrine of Grace* reached and retains a paramount importance in the salvation of man. The doctrine, as we have seen, was borrowed by the primitive Christian Church from so-called pagan and earlier religious concepts, and after many controversial ecclesiastic sessions, evolved into its present plenary form. The doctrine holds that man's body is doomed to death and decay and is therefore transient. The soul, however, is indestructible and incorruptible, and it emanates from divine truth and is consequently made to contain all truth. At death there is nothing commensurate or proportionate to it except a plenitude of truth. In other words, the soul's dwelling place must be where truth exists in its entirety, nothing else being worthy of retaining it because of its divine nature. It is not sufficient that the soul of man, according to this doctrine, enter a state where he acquires a knowledge of God as an absolute truth. It is not sufficient that man be elevated to a place where he may look upon the Divine Presence or enjoy beatitude. He must share with God His greatest pleasures in proportion to his, man's, finite nature of soul. He must be an associate of God, but on a slightly lesser scale. He must share all of God's pleasure within the capacity of his soul to do so. All of this, according to the preachments of this doctrine, was to have been man's ultimate reward after death. However, as man committed the original sin, to that extent the divinity of his nature has been altered, and he cannot be absorbed into the *Absolute Grace* of God immediately again. The absorption must now be by a graduated scale of refinement of his soul—the progressing through a series of *supernatural graces* which are applied by the church as an agent of God. It is said that step by step man must attain one of these graces after another *in the church*, in a manner the church prescribes, before he becomes, shall we say, eligible to again

be on the right-hand of God and enjoy His *Absolute Grace*.

This caused considerable controversy in the church itself. The most outstanding controversy is known as the Pelagian controversy. Pelagius, a British Monk in the fifth century, denied that the original sin in any way blemished man's soul, and in fact claimed that man's soul was incapable of being tarnished, stigmatized or contaminated by anything which man might do. He further held that the original Grace—the Love of God—was always there, ready to be awakened, and once it was, man would be again accepted into the *Absolute Grace* of God which of course meant that man would receive Divine Forgiveness. Briefly, Pelagius held that Grace was *Divine Compassion* and that man had it within him, and that once he became conscious of it, it would draw him back into the *Absolute*, into attunement with the Great God. Here we can see, as Rosicrucians, a clash between true mysticism and dogmatism. We also find here evidence of the mysticism of Plotinus, which held that there is only one reality in the universe, that is, the divine, or God. But all things of the universe are on a sort of a graduated scale of reality. Some things are closer to the perfect reality than others, and the further they deviate from the perfect or central source, the less real they become. And yet, they never become unreal. It was held that man has fallen away to some extent from the perfection which he once had, and that man, therefore, must be absorbed back into the complete state. Man's soul is as perfect as any phase of the perfect reality, but his body, being matter, causes him to fall away. And through his thinking, through his studies, through his personal evolution, he can overcome the restraints of the body and its influences on his soul, and can again be elevated to an ecstatic state of Cosmic Consciousness where he will be always in attunement with the highest phase of the reality—or God.

Christianity borrowed this Neo-Platonic doctrine, and held that the church was the intermediate state through which man had to pass to be absorbed back into the *Absolute*; that he could not seek to attain it by himself. It took the artificial organization of the church, a man-made creation, and surrounded it with a divine atmosphere, so that to ignore the church would be considered to ignore an avenue to God. Man was thought incapable of going over, beyond, or around the church to reach *the Absolute*. The church, of course, invented or established various doctrines as we have explained, to rationalize or to seem to make plausible these reasons. We are not here concerned with whether this was right or wrong. In each century and in each age, things must be presented in accordance with the con-

sciousness of man. The only error is when we assist in adhering to a doctrine of dogma which has not kept pace with the growing consciousness of humanity.—X.

Moderation and Individual Needs

Once again a number of our members have brought before our forum meeting those questions of meat-eating, drinking, smoking, and otherwise indulging in purely material pleasures of the flesh. We have always said, and we say again, Rosicrucians are not "anti" anything. We do not set forth by dogmatic decree the manner in which our members shall conduct themselves or what they shall eat or drink. We leave all of this in the hands of the individual, for in the first place we know that the Rosicrucian teachings themselves will help the member to find his place in the Cosmic scheme of things. We know that the knowledge gained from the studies will give the member a complete understanding of his physical body, as well as the soul force that animates it. Such knowledge will help each one to realize just what is best for him insofar as his personal habits are concerned.

The average member learns to live a clean, moderate life regardless of what his habits were before membership in the Order. He soon learns whether or not meat is good or not good for him. The same is true of smoking, drinking, or any other indulgence. The only thing we stress in the teachings and our writings is, regardless of what you do, do it in moderation. Ill health can result from eating too many vegetables as well as from too much meat. We can even overindulge in sleep and rest to a point where we are left in a semi-stupor with headache and loss of appetite.

If we were inclined to lay down hard, fast rules of living as compulsory to membership, we would find it impossible. To begin with, Rosicrucianism is world-wide in scope and the general membership is from all walks of life. What would fit the life of one living in America, perhaps would not and could not fit the life of one living in the near East. Then we have the types of persons to consider. Suppose we suddenly announced that one could not be a member of the AMORC if he indulged in any form of stimulant. What of those who, for health reasons, are required by their physicians to take a small amount of stimulant each day? Could we forbid meat to one who is anemic and requires meat? We might say that such a person could get what is required from extracts and concentrated foods. But what is the difference whether we make blood by eating liver or by taking liver extract tablets? Everyone will find Rosicrucianism sane and sensible where these questions are concerned.

When a member writes to us and says, "You do not advise refraining from meat and I find this to my advantage." We always answer and say that it is well. If you dislike meat in any form or find it bad for your health, then avoid it in your diet, for the important thing is a strong, healthy mind and body. When we are well physically we can better indulge in the mental work required of us.

Another may say, "I smoke ten or twelve cigarettes a day and find that it does not harm me or slow me up in my daily work. Must I stop now that I am a member of the Order?" Naturally, the answer is No. You need not stop unless you desire. You perhaps will find some day that smoking is not good for your health and if you do you will take steps to discontinue of your own free will. Also you will have at your command, knowledge and understanding that can be used in overcoming the habit with perfect ease. Of course, if this same member expresses his desire to stop the smoking because he finds it bad for his health, then we make every effort to help him and we do urge him to stop. It is interesting to note that where one person can smoke many cigarettes or cigars a day without unusual results, others will have bad reactions from a very few. Here again it would be difficult to dictate and say just what one should or should not do.

Please understand that we are not recommending smoking as a way to health, for actually such an idea is ridiculous. No matter what one may say about smoking, the body will suffer if only to a slight degree when this weakness of modern civilization is indulged. But the whole point that we are setting forth here is that through your studies and knowledge, you will be able to adjust your individual lives so that you can enjoy the very best of health, happiness, and spiritual growth without the application of dogmatic do's and don'ts on the part of the officers and masters of the Grand and Supreme Grand Lodges.

Binding Your Rosicrucian Forums

Something worth-while, and that has a lasting value, should be treasured. The topics of the Rosicrucian Forum, with very few exceptions, are not of the nature that relate to an incident of the moment. Most of the Forum questions are concerned with basic Cosmic and natural laws, which, being immutable, *are ever important to us*. A law of nature, a philosopher once said, is ever new, for it cannot grow old.

Unfortunately, our memories are not as retentive as we would like them to be — we read, understand and appreciate something today and it may still be in memory next year, or it may be

forgotten two months later. Taking this into consideration, and to facilitate access to the subjects of the Rosicrucian Forum, the last issue of each volume, or year, contains a very comprehensive index of subjects. However, copies of the Forum, if they are not loaned, become lost or torn, and the value of the index is depreciated. On the other hand, the usual commercial binder that can be bought at a stationery store is not altogether convenient or appropriate. Most times it is ill-fitting, and not very attractive.

The Rosicrucian Supply Bureau is able to provide a bookbinding at an economical price for each year of your Forum. The binding is, of course, not only handsome but most effectual. By *bookbinding*, it is meant that your issues of the Forum will be bound together as one volume, just as the volume of an encyclopedia. The binding is a *permanent* part of the Forum, as of any book. It consists of a stiff or hard cover of brown buckram cloth, and printed upon it artistically are the name and the date of the volume. If you have each volume bound this way, you have truly an excellent Rosicrucian encyclopedia. The price for the binding of one year (6 copies) including the mailing to you, is \$2.00. Two years (12 copies) bound together as *one volume* costs but \$2.75. Time after time, when you see these handsome and efficient appearing volumes, you will be tempted to use them and gain much additional benefit from their contents which you would not if they were not so bound.

Incidentally, the volumes will enhance the appearance of your home library shelves as well. The binding in every respect is *professional*, and is the same style and type of binding as the Rosicrucian books. Just send the copies you wish bound addressed to the Rosicrucian Supply Bureau with your remittance, and state, "Please bind these as per your announcement in the Rosicrucian Forum."—X.

Positive and Negative Thoughts

A good frater in the Middle West asks the questions: "What are thoughts of love? What are good thoughts? What are evil thoughts? And what are bad thoughts?" It is obvious from the list of questions that we can combine thoughts of love and good thoughts into one, for naturally thoughts of love are in themselves good thoughts. Likewise, we can classify evil and bad thoughts together, for evil thoughts would be bad thoughts.

If we continued to reduce these questions down to their shortest form, we could simply classify them as positive thoughts and negative thoughts, for thoughts of love, happiness, peace, progress, development, and all of a similar nature are posi-

tive and suggest strength and action. On the other hand, thoughts of an opposite nature suggest a static condition without action other than the action that takes place within us as a result of holding to such thoughts.

What this frater probably wants is an example of good thoughts and thoughts of an opposite nature. Of good we might say, "Peace on earth, good will toward men." This would cover a large area and take into account the many individual thoughts of love and harmony that might suggest themselves. For instance, we cannot have peace on earth without also having health and happiness. We would be anything but peaceful if we were suffering untold misery mentally or physically. We could not very well hold thoughts of good will toward all and malice toward none without a feeling of love and harmony and attunement with the Cosmic Mind. We might repeat the words to ourselves or even make an effort to hold such thoughts, but little benefit would come from it unless we truly felt it deeply within. One of the advantages of avoiding the sordid, negative thoughts and impressions is the actual benefit which we ourselves derive. Thoughts of peace, happiness, harmony, love, good will, tolerance, kindness, all lead us to a closer communion with the Cosmic Masters and the Heavenly Hosts, for through our efforts, we are offering ourselves to the Cosmic Masters as mediums through which they might carry on the great work here on the earth plane.

So-called bad thoughts consist of a multitude of earthly labels, such as hatred, jealousy, intolerance, unkindliness, suicide, murder, and any number of others that will suggest themselves to the reader. These, for quite obvious reasons, should be avoided. They affect us personally as do good thoughts, but in reverse, as it were. They result in all sorts of physical and mental conditions, ruining the health of the body and mind, even affecting our ability to perform our material duties necessary to sustain life. It is hardly necessary to point out the extent to which such inharmonious, negative thoughts affect our growth and development and the depths to which we will eventually sink if they are continued for any length of time.

And so it is hoped that this frater and all other members seeking light and understanding will make an effort to follow the urgings of our teachings and have a good, old-fashioned mental house cleaning. Once completed, it is surprising how quickly one begins to enjoy the pleasures and benefits of the abundant life.

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The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of Aug. 24th, 1912

Vol. XI

AUGUST, 1940

No. I

NEOPHYTE'S PRAYER

God of my heart,
Now sorrow and trouble surround me,
Let gratitude
Rise like incense
From my altar;
I am conscious of darkness
Because I have walked in light;
I know that grief and sorrow
Are but shadows
That heighten
The light of joy and gladness;
That after the night of trouble
Shall come the dawn of Peace.

—Soror Etta M. Rice.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

Should we associate ourselves with eminent personalities because they are such? Is it advisable that we as adults continue the childhood game of "follow the leader"? Most men are not, intellectually at least, isolationists. Man prefers to acquire his knowledge from his fellows, and likewise would rather publicly display it than secretly employ it. One of the principles of modern journalism is that people want to read about people. Consequently, even such news articles as relate the latest scientific discoveries, or the dedication of a library of works on classic Greek, will often be embellished with photographs of persons not directly related to the subject.

Most men and women measure their attainments in life, not by their proximity to some self-established goal, but by what others are doing or have done. Thus, if a man is preparing to journey to a certain destination by a route which he knows will lead him to it, and before proceeding he observes others whom he knows are going to the same place proceeding by another direction, he will most likely change his course to theirs. Men prate about the freedom they desire, the liberty they will sacrifice their lives to attain, and yet they are inconsistent in their actions. The freedom they fight for is not an absolute individualism, it is the right to choose that *group* or *body* of which they want to become an integral part. Most human conduct and enterprise in which we participate in business, domestic, or social life is not the result of personal investigation and a decision as to its rightness. It is an assumption as to correctness based upon the fact that a great number of people do likewise. True, most of us will not participate in some activity our conscience or personal experience tells us is wrong, just because numerous others do, but if it is innocuous, we will follow the others. We will find a fundamental reason for all of this if we make an impartial analysis of our sentiments and mental selves.

The natural vanity of man springs from his instinct of self-preservation. As life endeavors to persist and surmount all obstacles, so does the self. Men are not blades of grass to be judged as a whole, but to be singled out for their physical and psychical characteristics. In his own mind, each man stands out and against all men. He is not just one of the species *homo sapiens*; he is John Jones or Bill Smith. Consequently he likes to believe that the ideas he embraces and the opinions which he holds—or that which consti-

tutes his knowledge—are of the highest and most authentic nature, at least the most authentic to be found among those of his own educational and social class. However, all of this self-esteem, whether expressed or unexpressed, has to be founded upon something. Man, whether he would deceive another or not, will not intentionally delude himself. His convictions arise from two sources—first, *personal experiences*, and, second, *authority*.

Our personal experiences may not represent absolute truth, but, like it, if we have no doubt about them and they cannot be refuted or found to be in error, they stand as fact. In the things we have seen and heard, and which we know continue to exist, we find our greatest confidence. We are generous to the extent that we concede that others would see and hear them as well, and under like circumstances accept them as fact. Consequently such experiences constitute a *personal knowledge*. With most persons this personal knowledge is very commonplace. It does not consist of anything which anyone does not already know, and therefore little is added to the eminence of the individual by knowing it. The average individual has little time to resort to such methods as would afford him unique revelations of facts not generally known, but which might give him distinction. Further, a positive search for the *new* in knowledge requires considerable mental effort, for which often the only reward offered is personal satisfaction.

Therefore, most men and women do not search for knowledge, but just come upon that which lies upon the surface of their daily routine lives. Opinions which we all possess in abundance differ greatly, however, from knowledge. An opinion is a conclusion we form from a chain of reasoning. The premises upon which it is based may be false or have no existence in fact. The opinion, however, until its accuracy is disproved, has the same effect upon us as truth. It moves us to adjust our thinking and conduct to it. Though we may feel that our opinions are truth, we nevertheless are quite conscious of our inability to demonstrate many of them. We realize they have no external archetypes, or at least we have not discovered any of them that we can point out to others. We, with most of our opinions, are put in the position of *believing* their rightness, but not able to *prove* it. These opinions we hold are most beneficial in one respect, for if they are challenged they cause us to endeavor to substantiate them. Most opinions eventually provoke a search for knowledge to authenticate them. One

may have an opinion as to what occurs after death, and the conclusions may be so persuasive that he may feel compelled to expound them as truth. Being unable to produce any factual support, he gropes for something to add to what consists of just his own statements. He seeks not only confirmation of his opinions, but some means to cause others to respect them. Here is where he resorts to *authority*. An authority may be one who possesses a knowledge, one who has the actual experience and can demonstrate a conviction in a form that can be perceived by others and need not just be believed. Thus, one may have a theory about matter which he sincerely believes, yet cannot prove to himself or others; however, by consulting a physicist, he may have that authority prove, by laboratory demonstration, that the theory (if it is sound) is fact. Most often, however, the authority resorted to is an assumed one. Assumed because of its numerical strength, or because of a forceful exposition of ideas paralleling those had by the one consulting it.

Returning again to the example of a man with a personal conception of immortality, or life after death. Being unable to prove his concept personally, or to find one who can, he seeks another kind of confirmation. The more persons he locates who think as he does, even though they may be no more able to establish their belief in fact, seems to lend to his conclusion the air of authority. It is a foregone conclusion that most persons are of the opinion that a great body of persons cannot be wrong, just because they hold to the same ideas. They sincerely believe that numbers add conviction to an idea, cause it to take on the semblance of truth. It is more startling that people reason thus, when we have so much historical evidence to the contrary. It was only a few centuries ago when millions of people thought the earth was flat, and, not long before that, thought the world was the center of the universe. Less than 100 years ago, millions of men and women throughout Christendom sincerely believed that the world was created but forty centuries B. C.

It is particularly noticeable that where an individual has a magnetic personality, is vibrant, ingratiating, and possesses the ability to express himself forcefully, and likewise speaks in favor of others' opinions, these others flock to him. His effectual presentation of their conclusions seems to give them an indirect authority. His assumed or actual acumen appears to give the individual's own thoughts an animation, makes them appear real, as if they had an actuality, an existence in fact. This glowing personality may be no more near the truth than those who listen to his honeyed words, but the perspicuity of his declarations seems to establish their ideas as truth. Imme-

diately thereupon, the follower of such a personality is robbed of any initiative or resourcefulness which he may have had. He attempts no personal investigation of his theories. He closes his eyes to that which might even reveal the error of his thought. The fact that "Mr. So-and-So, or Dr. So-and-So believes as I do" is accepted in lieu of actual Cosmic and physical laws to the contrary or otherwise. These personalities build up schools of thought not based upon experimentation or inquiry into the phenomena of the universe itself, but upon a consensus of the opinions of other people. Thus, if enough people believe *and want to believe* that the moon is made of green cheese, these garrulous sophists will regurgitate the beliefs of the people, couched in words that ring with emphasis, but are devoid of the evidence or support of Cosmic laws or principles. People want to hear a strong personality expound their ideas because often it is the only corroboration they have of them.

Certain other danger exists in following a personality strictly because of his personality. Once such an individual has won the confidence of a group of people solely because he confirms by declaration what they want to believe, he may gradually inculcate into their consciousness bits of his own opinions. These opinions he presents in a very cogent manner, but they are often equally as free of any substantiation of fact. Eventually the personality has built a school of philosophy around him, entirely out of suppositions and assumptions. It is true, the ancient philosophers established schools of philosophy founded upon their concepts, but their concepts have survived time because they consist of truisms, because they resorted to analogies the reasoning and factual premises of which cannot be refuted. It is strange to note that these students of modern schools of mysticism, occultism, and metaphysics, revolving around a personality, hardly ever put their teacher's postulations to a test. They accept them in good faith. Frequently when an emergency arises, they have become so dependent upon the personality that they rely upon him to attempt what they cannot do themselves. All of the individual's fundamental obligations to, and his attitude towards, life have become related to what his personal leader proclaims as proper. These followers are, unwittingly perhaps, like sheep being led—and oftentimes to slaughter.

The greatest asset these students derive from their affiliation with their respective schools is the dominant personality or leader each has. There comes a time when the most dynamic personality passes through transition, and then calamity befalls these personality followers. The great personality has taken with him his services of consultation. The students are suddenly thrown back

upon themselves, in whom they have not the slightest confidence. They still retain their original beliefs and opinions, which Dr. So-and-So told them over and over again were excellent—however, he never took time to, or could not, relate them to any fundamental laws of nature. Then they begin to apply their beliefs, after wasted years, and they come to find that perhaps most of them are contrary to the laws of the Cosmic and they should have been discarded years ago. On the other hand, they may find that their beliefs are sound and workable, and that they could have gone much further if they had been shown how to apply them instead of listening to orations about them. Most of these student followers of personalities find that they have hitched their carts to phantoms, that suddenly just vanish and leave them stranded. Had the leader of their school taught them esoteric and exoteric principles which are eternal and demonstrable, the truths would have remained with the student as working tools, as an intimate part of his consciousness, long after the departure of the personality. Those who follow personalities alone are like travelers in the dark who do not know the road they are on, or the direction in which they are going, but they follow a blinding light, with an unthinking faith that it will lead them rightly and always. If suddenly the light is extinguished, they are helpless in their ignorance, for they have no internal or external guidance.

We all admire personalities. We cannot help but respect great intelligence and outstanding ability, but we should place dependence upon another personality only when that personality is imparting something of itself to us, which in turn will build and make us masterful. The great mastery of another is of little avail to us if we remain weak. We must ask ourselves the question: "Do we wish to be spectators of another's actual or proclaimed powers and accomplishments, or do we want to be able to do likewise?" Rally around a personality only when he is a masterful teacher, not of his own theories, but of the truths of nature, when he can demonstrate them and, moreover, teach you how to do so. Such a personality is truly an unselfish one. He is bringing about the impersonal pursuit of knowledge on the part of his followers. He is not having them merely bathe in his reflected glory. The answer to the question as to why so many popular schools of metaphysics and philosophy spring up over night and vanish equally as suddenly is that they have been founded upon personality instead of precept.

Fraternally,

RALPH M. LEWIS,
Imperator.

Exercises and Experiments

This is certainly not a new subject, but every day letters are received from members asking a question regarding some certain exercise or experiment contained in one of the lower or higher degree monographs, which throws a little different light upon the member's understanding of the particular subject.

In his enthusiasm to grasp the fullest possible understanding of Rosicrucian principles, a Neophyte frequently does not realize the true position of the exercises and experiments in their relationship to other parts of his membership. For example, a Frater from Virginia recently stated in effect that he did not seem to be objectively aware of whether or not an exercise was successful. In other words, he was unable to set up in his objective mind a standard by which to measure the results of the efforts that he was putting forth toward the performance of these exercises.

There is, however, a factor to consider, which possibly has not been considered by this Frater, and that is that all of the early experiments must be considered as a means to an end, and not an end in themselves. Any exercise which is for the purpose of developing a certain ability cannot be judged in terms of the ability that is to be gained. For example, the early exercises of a musician on any instrument are sometimes, even with the furthest possible stretch of the imagination, not in any way related to melody or harmonious music. Anyone who has lived near a person who is beginning to study a violin or piano will realize this. However, the fact that melody and the general ideas of musical composition are absent does not in any way indicate that these exercises are not contributing to the ability of the individual to become a musician. In other words, the exercises constitute a step toward the gaining and developing of a technique and ability which he seeks.

Bear in mind, therefore, that all of the exercises in the lower degrees of the Rosicrucian teachings serve a similar purpose; that is, they are all aiding in developing certain abilities that lie latent within the individual. Whether or not the individual student is conscious of just how these exercises bring about the development of his latent abilities, or make possible the fullest expression of the soul and inner power of man is not the question that enters into consideration.

The point is that systematic application of the exercises improves the individual's ability to do what he wishes. Therefore, judgment of these exercises cannot be based upon exactly what the particular purpose of a single exercise is, or the objective decision which we ourselves render as

to whether or not they are successful. Success of the exercises cannot be measured in terms of our immediate decision upon a few performances of the exercises, but as a result of composite gain in knowledge and ability after their systematic use over a period of time.—A.

Time to Complete Studies

Perhaps one of the questions most frequently asked by the Neophyte student of Rosicrucianism is: "How long does it take to complete the Rosicrucian studies?" or "How many years does one have to study to complete the Rosicrucian work?" It is truly interesting to note this impatience on the part of new members of the Order who are so anxious for immediate mastership and development. Naturally, the large majority of these members soon gain a better understanding of just what Rosicrucianism can and will do for them, and they eliminate all thought of time in connection with their progress.

Some few, of course, are actually in search of a short cut to Cosmic Consciousness, and become discouraged with their seemingly slow progress, discontinuing their membership and, naturally, their Rosicrucian studies. They then continue as before, floundering about in search of a personal teacher or a new course of study that will put them in contact with the Masters in six or eight weeks.

If one is a deep student, not merely superficial, truly desirous of knowledge of the infinite laws of the universe, time is of no consequence to him. He does not wish to complete his studies in a few months or even a few years. He will wish to continue his development and progress for as long as possible in his present incarnation, thereby preparing himself to the best of his ability for the future. He will study something of benefit to him right up to the very end of his present earthly existence if it is physically possible. The real student knows that a lifetime is insufficient to gain, absorb, and benefit by all the knowledge now available to man. It has been truly stated, "He who knows most grieves most for wasted time," meaning time wasted in the pursuit of inconsequential indulgences, pleasures of the flesh, and other activities that add little or nothing to one's mental and spiritual development.

In considering one's studies, let us remember that it is the actual knowledge we receive and the ability to use this knowledge, that is important, rather than the amount of time we have spent in acquiring it. Surely it is better to spend a lifetime in the pursuit of one particular phase or field of education and be proficient in its application than to complete a course in one or two years, coming out with a general idea of what

the course consisted of, but without the ability to use it.

The purpose of the above is to fix thoroughly in the minds of our students that they are members of a world-wide fraternal order, disseminating knowledge of Cosmic law and man's relationship to it. The Rosicrucian teachings are just one phase of membership in the Order, though, of course, a very important one. Our members are not just subscribing to a course of study as they would take a course in any correspondence school. In fact, the Rosicrucian Order is not operated as a correspondence school in any sense, though many have this impression when they first petition membership in the Order.

Keep in mind the fact that you can remain a member of the Order for as long as you desire, providing you conduct yourself as a Rosicrucian should, and as long as you conform to the Constitution and Statutes of the National Grand Lodge. You will receive personal instructions and teachings from the Grand Lodge Headquarters as long as you are a member of this Grand Lodge. There is virtually no end to the Rosicrucian teachings or studies; hence, no specific duration of time to complete the degrees of study.

Healing Effects

Many of our beloved fratres and sorores who are using the Rosicrucian healing principles for the relief of pains and illness for members of their families and close friends report a rather interesting effect that they have noticed, and perhaps it will prove interesting to many of our readers of "The Rosicrucian Forum." The effect is just this: Although their treatments are felt by their patients and the treatments are effective in bringing about relief in others, they fail completely in treating themselves. They have no sensations of any kind, even when they follow instructions carefully.

It is a well-known fact to many of our advanced members who are very proficient in the Rosicrucian healing system that the healthier one is at the time of treatment, the greater will be the effect upon the patient, or the more definitely the patient will feel the flow of vital energy throughout his body. When he has received sufficient energy, the sensation will be felt very strongly at the radial points of the body. The first two or three treatments are always felt more than future ones, indicating an improved condition. Eventually, when the patient is entirely cured or when his vitality is balanced, he will no longer notice any physical sensations when receiving treatment.

In many cases, the vitality is so low that all energy introduced into the body of the patient by our methods is quickly absorbed and dis-

tributed throughout the body, with the result that nothing is noticed by the patient, for he is anticipating certain sensations in certain specific parts or points in the body. This often happens to one treating himself. His vitality is low, and he needs all of the energy he can possibly receive through the special Rosicrucian practices that energize the body. At first he has no sensation of the kind he is told to anticipate, but after he builds up the energy to normal or nearly normal, he will experience certain definite indications of the treatment. These sensations will be purely physical, and he will not notice any further increase in power or energy. This increased energy is noticed only when he first gives himself the treatment. We find that this vitality builds up slowly at first, and, therefore, we may not be aware of it until we gradually notice an improvement in our health.

Strong, vital treatments by an operator of the Rosicrucian healing system are dependent upon good health, and so, naturally, we advise against one using the healing unless he is healthy. The best advice we could give to one using the Rosicrucian treatments for others is to build up his own health by the many exercises we give in our studies, and continue these exercises daily. This is especially true of the deep breathing methods given throughout the degrees of study.

The Color of Light

At first glance a question such as this one, "What is the natural color of light?" seems amusing and perhaps intended in the same sense as "How high is up?"; but the more we analyze this question, the deeper is our realization that the question was asked by one who is a sincere seeker for truth, with a desire for understanding on this particular point.

In the first place, color is not an actuality, but rather one of man's realities. Color is a condition that registers upon man's consciousness through the sense of sight. If this sense of sight is faulty, then the conception of a distinct color will be faulty. For instance, usually one who is color-blind will see what a normal person calls red as what we ordinarily call gray. Green shades might appear entirely different to one color-blind than to a normal person.

Think for a moment of the confusion that will result from faulty eyesight where color is concerned. To one who is color-blind, vivid, beautiful colors blended in a harmonious setting or painting, or even in nature, will be only dull, inharmonious, lifeless things. Yet, this is the manner in which his consciousness sees these colors, and he will learn to call them by the names that man has arbitrarily selected to distinguish between the many shades found in the color spectrum.

In light emanating from the sun, we have the ideal light condition. It is a perfect blend of all colors of the spectrum. We think of it and speak of it as pure, white sunlight. In manifesting artificial light, we strive to attain this ideal condition of pure sunlight or perfect blending of the color spectrum. In seeking elements and gases to do this work, we have discovered many interesting things about the light spectrum. For instance, it is known that gases of various natures, when introduced into a glass envelope, will produce different colored light according to the particular nature of the gas. Metals, when arced with high-voltage electricity, will give different colors, depending upon the type of metal.

The color vibrations register upon our sense of sight, and we interpret them according to our own understanding. If we have been erroneously taught that a vivid, blood-like color is known as green, then every time we see this color, we will call it green. Our consciousness will always associate the word *green* with this particular band of color from the light spectrum. And so, we plainly see that color is a reality or something that we realize according to our own knowledge and understanding, rather than an actuality.

As for light, it has no "natural" color. A white light is a blend of all colors of the spectrum. Darkness is the absence of light. In between these conditions, we have varied degrees of light, and we can have various colors of light. A red light, for instance, is composed of light rays that have had all other colors of the spectrum filtered out but the red. A green light is light so filtered that only the green band is visible, and so on, right through the light spectrum. One color of the spectrum is just "as natural" and important as another.

What Constitutes Psychic Development

A frater from New England rises to ask this FORUM the above question. It is one of those questions that are extremely realistic and bring us face to face with what we know or do not know. We are often inclined to think we *know* something because we have concerned ourselves with different aspects of it, only to learn later that our knowledge is most disconnected. In other words, all through the degrees of the Order, we devote considerable study to those principles which will bring about, as we say, psychic development, and stimulate it, and yet we often find it difficult to express just what it is we hope to attain. Before we can expect to bring about something, we should have a clear picture in our minds of what it is we want. The desire to accomplish psychic development implies that there is some quality or attribute of our nature that is designated as psychic and is so separate or

apart from our other characteristics that it can be independently affected by our efforts.

If it were our belief that Self, that is, the entity as a human being, consisted of a single substance, and that the physical and psychical were mere terms for its different functions, we would not think of developing one independently of the other. For example, we do not think of inductive and deductive reasoning as separate and apart from the process of reasoning as a whole; consequently we do not attempt development of one at the expense of the other. We know that to develop our reasoning powers generally will make us proficient in both. It is a corollary that the psychic part of man, to be considered apart from the other elements of his nature, must display some characteristics that are quite different.

What constitutes the physiological or physical properties of man is comparatively simple to define. The body, in so far as its substance is concerned, is comparable with any mass of matter. It can be weighed, measured, divided, and its equivalent, to some degree, can be found to exist in other things which have mass. The body, like any other object which is humanly discernible, can be perceived by others as well as ourselves, so we know it is not dependent just upon our own inherent state of consciousness.

So far, we have dealt with only the tangible things of man's being. There are other attributes which are intimately a part of him, and which establish him, not just as a form, but as a living conscious entity. These factors must be either grouped as another independent substance, of which man is compounded, or shown to be the effects of the body. The characteristics of life are not limited to man, and the science of biology discloses that they are immanent. Reproduction, assimilation, and simple consciousness are conceded to be the properties of all living matter. Life, with its well defined attributes, cannot be isolated in a test tube, or placed as a segment under a microscope, free from all of the incumbrances of matter. Admittedly matter is infused with something we call life. In fact, life is known to us by its effects on matter, not by its absolute nature. In all probability, we would not recognize life if it existed separate from matter, for it would have nothing to act upon by which we could identify it. It would be like attempting to recognize motion apart from the thing being moved. Therefore, though life is an immaterial element, it is closely bound up with the chemical properties of matter of and outside of the body. We can prove this by abusing the body. Such abuse curtails the efficient and orderly manifestation of those functions which are ostensibly of life.

Though there are causes of man's existence as an animate being, man himself is also causative.

He may by volition bring about changes in other things. Thus he may alter the nature of matter, or he may compel other humans or living things to conform to some purpose which he has conceived. Here, then, is a power which man exerts, which is not immanent in matter, and yet it is not the property of life either. It is true that only live men can do this, but, on the other hand, roses and trees cannot, and yet they are alive. This function is more than simple consciousness; it is more than reflex action to external influences, such as an adjustment to thermal stimuli, heat and cold, or the avoidance of irritations. It is the ability to give identity to things which are apart from man, to appraise them and to assemble them in an order or arrangement which is conceived solely by man. However, these mental and psychological functions again cannot be thought of as independent attributes or elements of his composite being. Certain organs of man, particularly the special senses and the brain, definitely contribute to these conditions. Man's ability to control or master the things of his environment is easily hampered by blindness, deafness, or inarticulation. Even the impairing of one of the senses distorts his conception of his world. Consequently we know that reason, imagination, cognition, and reflection are products of a mental mechanism. A healthy human brain, in a normal body, can no more fail to register impressions, identify sensations, or produce ideas, than can a camera fail, when operated properly, to photograph an object, or a phonograph record fail to reproduce a sound recorded upon it. These are, then, effects which cannot be separated from their material and organic causes any more than a candle light can be said to be apart from the flame.

Psychic functions, or the psychical, must obviously be that which has an existence apart from the actual mechanism of the body; that is, it must not have its seat in any one organ or section of the body. The psychical must be that state or condition which we are able to discern and yet it must not be related to any other human attribute, or we cannot give it separateness. It is quite apparent that the psychical is not a thing or condition which we can perceive objectively, for if it were it would be a physical property. It is true that the psychic may produce conditions in the physical world, but they are effects of it, not it itself.

What is there, then, of our nature that would come within this category of the psychical? Foremost, there is *conscience*. By conscience, we mean the discernment of right and wrong conduct. This moral discernment is an inner one. There is nothing in most human conduct which offends conscience that is disturbing or irritating to the

physical senses. In fact, much which conscience enveighs against would sensually be most pleasing. For example, if we see, unprotected, a valuable piece of jewelry which we know can easily be converted into much needed money, and our observation and reasoning tell us that it could be stolen without detection, there is nothing in such circumstances that would preclude our taking it. If we resist this temptation, it is because of an influence which most certainly does not have its origin in external things, nor even in our reason. This conscience, this moral state, springs from something not of the physical or material.

What also of the self—or *self-consciousness*? The human has the ability to set himself off and apart from all other things, even when in the midst of them, or even when he cannot become conscious of his physical being. He has an awareness of his own existence. He knows that he is himself and is not someone or something else. He has a *consciousness of consciousness*. In other words he is aware, not just of things, but that he is a sentient being. He feels his sensitivity—if we may use that term—a response to himself. There are internal sensations which contribute to this idea of self, which do not emanate from brain, and which are not associated with any particular thing. Such a sensation may be that of love, usually designated the higher love, a compassion, a feeling of sympathy for and of unity with all things, a desire to serve and to aid other beings without a motive of personal benefit. Such a sensation or inner urge may shape itself into an ideal which assumes a worldly or philanthropic enterprise. The actual details of the ideal may be shaped by reason. The ideal itself, however, is aroused by a surge from within, and is not a product of reasoning. These psychical sensations become a stimulus for intensifying the mental or psychological powers. They cause us to think more clearly and to have greater profundity of thought, which our ordinary reasoning might not be capable of invoking. They vitalize our bodies and they aid in furthering the natural curative powers of the life force within us.

These surges of inspiration, these influxes of psychical forces, always assume a constructive and an intelligent order. *It is the combination of these functions which man has named soul.* To soul he has relegated a Divine nature. He considers it a Divine property infused in his being, over which he has no direct jurisdiction. Man realizes he can change and modify his body and its functions and his mental processes, but soul he can but resort to, neither dominate nor alter. He credits to it a Divine Intelligence, in contrast to the intelligence he manifests objectively. Likewise, he attributes to it all of the involuntary acts of his body, as the rhythmic beat of his heart, the

circulation of the blood, the secretion of the glands, and the action of the respiratory organs. Man holds further, that this Divine Intelligence enters the body with life at birth. It is the order or nature of the life force itself. This intelligence permeates each cell of man's being and carries out its Divine purpose, regardless of whether man realizes and appreciates it. *It may be employed to accomplish much greater tasks than the fulfillment of the functions of life.*

Suppose, for an analogy, an electrical genius had been engaged by a board of directors of some vast power utility corporation to see that its mass of complicated turbines, generators, dynamos, transformers, control devices, transmission lines and stations were kept operating efficiently. He would need to be available every hour of the day. His genius, however, would have so caused the construction and arrangement of a multitude of devices that he could very simply and instantly observe and control everything. There would be many hours during the week that he could be consulted upon other electrical problems while on duty. Such advice would be valuable and instrumental in accomplishing many other great things for the corporation. A board of directors that would not avail itself of the wisdom and experience of such a man on their staff would be committing a great industrial folly. Likewise, the human who does not resort to the psychic self, this Cosmic Mind that exists within him, and who does not take advantage of its guidance, its willingness to further his purposes, if they are in accord with Cosmic principles, and who is content to permit it only to exercise control of his life force, is casting aside his greatest heritage as man.

Though we commonly use the term "psychic development," by itself, it is not a true designation of what we should strive to attain. Man cannot add to the Divine Intelligence within him. He can neither increase nor decrease the psychic essence of his being. He can, however, develop his powers of inner perception. He can improve the means by which he can draw upon this immanent intelligence. Man's attempt to introvert his objective consciousness, so that it can blend with the Divine Consciousness and permit a passing of its strength and wisdom through to the lower consciousness, when he is untrained in the method, is crude and ineffectual. *The development* that we refer to, therefore, consists in the use of those organic governors, those glands which regulate and transmit the flow of the Divine Consciousness into the mortal consciousness. It is further a matter of attunement, a sensitive and fine adjustment of the two consciousnesses bringing one into resonance with the other. *This requires a technique*, the perfection of which comes from practice and knowledge of what to do. Psy-

chic development consists then in facilitating our ability and proficiency to readily commune with and draw upon the psychic powers resident within us, and to be able to direct them at will. Therefore, as we have seen, it is essential to distinguish between the psychical, physical, and psychological, as we have attempted to do. When we have attained that state where we have an easy access to our psychical intelligence, it is reflected in our living. We are freed of the domination of the elemental emotions and passions—hatred, fear, jealousy, envy, and greed. It is not that they are purged from our nature, but that *we are the masters of them*. We will manifest in our conduct the aspects of the Divine Love we sense as compassion and as justice and as tolerance. We will be able to direct nature and avoid being influenced by her moods. No one can live such a life as that described, without having this attunement with the Divine Intelligence within himself periodically, and being able to utilize his psychical powers. Many who do live such lives may not refer to this source of power within themselves as psychical. They may call it the God within, the Christ Spirit, the Universal Consciousness, or many other things, but it is of the same nature *and is psychical*, as distinguished from man's other characteristics.—X.

“Strange Cargo”

These comments are the result of various questions that have come to the Correspondence Department, and to officers of the organization, from individuals who have seen the recent motion picture “Strange Cargo.”

There is no doubt that the character concerning which all of the questions are asked takes predominance in the picture in many ways and represents a very mystical figure. For those who have not seen the picture it is difficult—and, in fact, would spoil their enjoyment of the picture—to attempt to outline the plot. Therefore, if you have not seen the picture, and you customarily enjoy motion pictures, we believe that when “Strange Cargo” comes to a theater near you, an evening could be well spent in going to see it.

What was in the mind of the author of this story, or the director of the production, in accounting for the appearance and disappearance of the man who becomes the guiding force, or I might say the director of the destinies of all others involved in the picture, is not known. There is no suggestion given in the picture itself as to how this particular individual seems to walk from out of nothing into the center of the plot, influence the lives of every other individual in the story, and then, at the end of the picture,

apparently walk off into nothingness. It seems to me that the most reasonable interpretation of these actions is that the individual who so miraculously appears at a time to help the others who are caught in their own littleness and narrowness illustrates the *conscience* or true soul not only of the leading characters in the play but of humanity as a whole.

The main thought in the minds of all of the leading characters in the picture was escape—escape from all conditions that existed about them. Since the location of the picture was a prison camp, naturally they were trying to escape from the confinement of that prison, although they realized that they were justly placed there. The character to which I have referred, and which dominates the plot of the picture, teaches them that escape from physical conditions only is not enough, that escape is necessary from the bondage of their physical existence, that escape is necessary from superstitions, bigotry, narrowness, and fear of the unknown, because as the plot evolves an individual who is a devout Christian finds that he has based his belief and hope of salvation only on creed, and when faced with the decision of preserving his own life or the lives of those about him, he becomes selfish and thinks of himself. Therefore, he had to learn escape from his own selfish ends.

Another character wanted only power. He had to learn escape from that, which he was not successful in learning, but before he passed through transition he realized the littleness of his previous viewpoint.

Some who have seen the picture believe that the character who so greatly influenced all these people was actually a MASTER who took on a physical form to direct the lives of these individuals. Such may be possible. However, bear in mind that it is only a story and that a physical being came into the story to bring about the desired effect—that whether or not such a thing could actually exist or take place is not the point. The important fact is that these struggling individuals, who were so lost in themselves and so self-centered in their own desires and ends, were directed by a force which was not the individual himself whom they contacted but rather a force which his life and purposes exemplified, and which he guided.

Another point to bear in mind in seeing the picture is a mystical principle which I doubt if anyone besides a Rosicrucian or a true mystic could comprehend. Notice that no character in the play was forced to do anything by the individual attempting to help him or her. Even though some of their acts were wrong, he did not attempt to interfere. He only made possible his help to them when they became ready for it. He

guided them, but did not use force; and so it is in our own individual lives all the time. The force which this character represents is about us guiding and helping, but neither forcing nor causing us to use any one channel. The Cosmic powers and laws exist. We can learn to use them; if we do not, we suffer by not working with them, but they do not force us to be in accord with their purpose.

These comments may seem rather fragmentary to one who has not seen the picture, but I hope that all those who see it upon this recommendation will at least find good entertainment, and attend with a point of view that will help them to gain the lesson which is truly in this story.—A.

From An Old Book

At the 1940 Convention the Supreme Secretary, in special instructions delivered to the members of the Tenth and Eleventh Degrees, stated that recently there had come to his attention an edition of the book which we publish now known as "Unto Thee I Grant." This edition was published in Edinburgh in 1777, and upon carefully examining it he stated that he found it contained a chapter which the present edition does not contain. Upon checking other editions which we have here in our files and in the Museum, it seems that this chapter may be—although it is not definitely proved—contained only in this particular edition. Therefore, it is possible that it is like some of the books of the Bible that are not accepted by certain denominations of the Christian Church but which may have been added at a later date by someone who revised the publication. Nevertheless, the wording and style of this chapter sounds very much like the rest of the book "Unto Thee I Grant," and it may be authentic.

When this chapter was read by the Supreme Secretary at the class during the Convention so many members requested copies of it that he stated that arrangements would be made for it to be published in some publication for members of the organization. Therefore, we are taking the opportunity of using these pages to bring you this chapter from an early edition of "Unto Thee I Grant" which we hope you will enjoy and in which there is inspiration and real food for thought:

"DEATH"

"As the production of the metal proveth the work of the alchemist; so is death the test of our lives, the assay which sheweth the standard of all our actions.

"Wouldst thou judge of a life, examine the period of it; the end crowneth the attempt: and where dissimulation is no more, there truth appeareth.

"He hath not spent his life ill, who knoweth to die well; neither can he have lost all his time, who employeth the last portion of it to his honour.

"He was not born in vain who dieth as he ought; neither hath he lived unprofitably who dieth happily.

"He that considereth he is to die, is content while he liveth: he who striveth to forget it, hath no pleasure in any thing; his joy appeareth to him a jewel which he expecteth every moment he shall lose.

"Wouldst thou learn to die nobly? Let thy vices die before thee. Happy is he who endeth the business of his life before his death; who, when the hour of it cometh, hath nothing to do but to die; who wisheth not delay, because he hath no longer use for time.

"Avoid not death, for it is a weakness; fear it not, for thou understandest not what it is: all that thou certainly knowest, is, that it putteth an end to thy sorrows.

"Think not the longest life the happiest; that which is best employed, doth man the most honour; himself shall rejoice after death in the advantages of it."—A.

Mystical Mountains and Caves

The following is typical of a frequent question asked by members of this FORUM: "What is meant in much mystical and sacred literature, by the phrase 'ascending the mountain'? Must it be taken literally, or is it strictly an allegorical and symbolical term, having its origin in some long-forgotten rite?"

The things of nature, or natural phenomena, as well as those things made by man, are never arbitrarily associated with liturgies or rituals. They may always be traced to some characteristic in the structure, form, or use of the object which suggests to man that it has a supernatural or Divine quality or purpose. Even if the object is not believed to possess such a quality, it may become a symbol of one. Thus the cross, among the more profound students of Christianity and mysticism, is not thought to have any inherent efficacy, but depicts either Cosmic or spiritual doctrines, or the agency of them, such as the Christian church. Where it is believed to actually contain certain powers we find an atavistic religion, a reversion to simple phylactery and talismanic practices. Therefore, any mystical significance now associated with mountains is an outgrowth of an interest engendered in them by some original suggestion to the primitive mind.

Even modern man, well versed in the theories and science of geology, which accounts for the masses piled high on the earth's surface, and seeing on or in the vicinity of them evidence of

their physical causes, is nevertheless awe-inspired by them. Their majesty and apparent imperviousness to the elements and to the passing of time, their proximity to the sky, the ghost-like mist of clouds which seem to crown their summits, and above all, the appalling solitude which actually seems to bear down upon man, all contribute to a sense of greatness which cannot be measured altogether in terms of their size. If men of modern civilization are left speechless in their presence, feel that words would shatter a silence that seems to have an air of sanctity, it is not difficult to conceive how much more the savage and barbaric mind must have been impressed by them.

These sensations the primitive mind defines as the *spirit* of the mountain. Their eyes see the same form as the eyes of modern men who gaze upon the mountain, but the difference is that the emotions caused to well up within their consciousness are not associated with what is actually seen, but with something invisible which it imparts. Their emotional reaction to the mountain's vastness implies it has a power which it can exert, and, in fact, they believe that is what they feel. It is this power which is regarded as the spirit of the mountain. This spirit is akin to that of man. It is assumed to be the personality of the mountain. Though akin in quality, it is regarded as far greater than man's spirit, consequently he humbles himself before it. Many aborigines believe this spirit of the mountain can exist in separate form and journey to the lowlands to avenge wrongs committed against it. Among certain tribes, mountains are not believed to be possessed of a spirit, but are regarded as the dwelling place of gods. This conception arises from the fact that their summits seem to reach into the sky, for they are surrounded by clouds.

In Korea mountains are personified. Each is believed to be a god and is given the name of one. These mountains are the guardians of the towns on their slopes or at their bases. In Japan, the term *Kami*, which is applied to deities, is likewise applied to all mountains which are believed to possess a power. In Tibet, many mountains are named for gods. Mount Kanchenjunga once was used as a place of worship, with a great temple high on its side. Now it is regarded as the dwelling place of the gods. In central India, it is generally believed that the sun god dwells on the mountain tops. In fact, the peaks of the Himalayas are considered to be seats of the gods. Siva, name of one of the Hindu trinity of gods, means mountain god. Ancient Greek mythology is replete with the theogony of the time. Mount Olympus was the seat of the gods, and Zeus had a great palace on the summit. As one historian so concisely puts it, "the great deities dwelt together as a family on the summit of snowy Olym-

pus, in Thessalia, and they spent their time feasting, or schemed and quarrelled; or under the presidency of Zeus, father of the gods and men, they sat in council on the destinies of human kind. Their society was a reflection from that of earth, yet freer from moral restraint."

The Babylonian tower temples which were erected of mud brick on the flat plains of what is now Mesopotamia were copies of these world mountains. The first tower temples of which we have any knowledge were erected at Nippur, and at their top was a sanctuary of the great mountain god of air, Enlil, which the Sumerians worshipped before they migrated from their mountain country far to the north. As time went by, these primitive beliefs became incorporated in the religions of the people, and even in the more highly evolved and monotheistic religions, the mountain retained a character of sacredness. It is during this period that a transition from superstition and supernaturalism to mysticism, with regard to the influences of mountains on humankind, occurred. Some mountains were considered as the focal point of godly powers and deliberations. In other words, certain mountains became an intermediary between the earth and God. God would intercede for man but oblige him in turn to rise or ascend above the earth to the mountain top there to converse with God. Mount Sinai was held to be sacred, and all oaths of that kind were taken upon it. In the Book of Exodus, chapter XXXIV—2, the Lord advises Moses: "And be you ready in the morning, and come up in the morning, unto Mount Sinai, and present thyself there to me in the top of the Mount." Again in Exodus, Chapter XXXIV—5, when Moses had ascended the Mount, "And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord." In fact, among the Semites, several mountains were held to be sacred. In particular, Mount Zion (Gen. 22:14) which is referred to as God's holy mountain, or the "mountain of the Lord's house."

The ancient historian, Herodotus, speaks of the Greek custom of ascending the highest peaks and offering sacrifices to Zeus, father of the gods. Even Mohammedan saints have shrines built for them on hill tops. In all religions which have encouraged asceticism—self-mortification, and abstinence from worldly things—men have chosen the solitary life among the mountains. Their loneliness and majesty add to their atmosphere of sacredness and the impression that they are contiguous with the Divine. Added to this personal conception or interpretation is the influence of the tales of theopathic experiences which men have had upon them. Consequently, early seekers for spiritual illumination actually physically ascended the mountains, with the conviction that

at their summit meditation, or communion with God, would be facilitated by their proximity to Him, and the sacred bond which the mountain itself would establish. In all probability most men were more than ordinarily successful, which added to their assurance that the influence of the mountain was responsible. The state of solitude, the frank realism of nature, and the respect imposed upon man for God, when surrounded by His works, and the consequent humbleness man feels, are ideal factors for spiritual communion.

The mystic, however, knows that there are heights to be scaled *within himself*. There are planes or degrees of consciousness to which he can ascend within the solitude of his own being. The lowest plane is that of objective consciousness. By lowest, the mystic does not attribute to the objective state a vice, but rather a condition of inferiority, because it is the most common and less indicative of personal development. For the most keenly objective man, in so far as the acuteness of his peripheral senses are concerned, is not advanced above the higher order of mammals because of it. It is through other aspects of his consciousness that he achieves his divinely intended status as man. Man mystically ascends the mountain when he introverts his consciousness and permits contemplation of the spiritual life and nature of his being. With each period of meditation that brings forth a spiritual reality, the consequent solution of a mystery of life, man rises higher toward the summit within himself. With each such afflatus, the valleys of ignorance, superstition, and darkness seem further below, and the soul transcends them, eventually emerging into a light that is not earthly. The first attempt, however, to ascend the *mystical mountain of consciousness* may be as laborious as, and require more time and preparation than, the climbing of an actual mountain peak by one who believes he is brought closer to God by that means.

That many of the mystics and avatars were speaking allegorically when referring to climbing a mountain to commune with the Divine Intelligence can best be determined by their geographical location, and the frequency of their ascent and the time it required. Parsee and Brahman literature from India, written by those who dwelt 100 miles or more from the nearest eminence that could be regarded as a mountain, and the further fact that but a few hours were allotted for their reaching the summit from the time they set forth, indicates that the term ascending the mountain was used only in its full mystical significance.

There is not exactly a parallel between the use of caves as living abodes, and the dwelling on a mountain, but they are both actuated by religious motives. It is easy to understand why caves are the oldest form of shelter for man. Possibly man's

arboreal existence antedated his residing in a cave, but such a method of living can hardly be considered a shelter. Savage peoples are more motivated by instinct than civilized men who frequently interpose their will to mitigate it because of their more highly developed reason. We show this primitive tendency in our daily conduct. Thus, when there is a sudden downpour of rain, we instinctively run for the nearest overhead projection, corner or crevice that provides shelter. If we reason at all about it, it is while enjoying the temporary security and making a comparison between where we are and what we avoided. Consequently, caves, from slight incavations on the sides of hills to deep caverns, must have been welcomed by antediluvian man, as protection against hostile elements and beasts. The troglodyte man, therefore, was actuated by no religious purpose when he occupied caves. It was wholly a matter of necessity. On the other hand, within the annals of history, are records of a large scale dwelling in caves by man, which in no manner implies savage conditions of life. In other words, the occupants voluntarily sought the caves as a place to dwell in for other reasons than shelter. It has been a practice preeminently associated with Buddhism for centuries. During the early Christian era, thousands of Buddhists dwelt in naturally formed caves in Egypt and Syria, and the custom then passed westward to Europe.

Sven Hedin, renowned explorer and the first white man to give the world an authentic portrayal of the inner life and customs of Tibet, visited a cave near the great monastery of Linga. The occupant was a lama who had lived there in complete darkness and isolation for three years. He avoided contact even with those who brought him his food and drink. His daily supply was pushed in through a long tunnel, through which it was not possible for even light to enter or for him to see his visitors. It was related that his predecessor had spent twelve years there in absolute silence. It was also recounted that he had been preceded by one who had taken up occupancy of the cave at twenty years of age and remained there until his death, a period of forty years. Records disclose that at the hermitage of Lung-Ganden-Gompa, a lama lived for sixty-nine years in absolute silence and isolation, and that he was finally brought out to die. The account further relates that his body was considerably bent so that he could not stand erect, and was as small as that of a child. The skin was light gray and parchment-like. Though the eyes had become colorless, they possessed an excessive brightness, but were blind. The hair hung in an unkempt, matted mass, but was snowy white. The clothing had long since rotted but had never

been replaced, so that the body was but partially covered by a rag. Even Prince Charles Edwards, a representative of the Eighteenth Century Europe, voluntarily became a cave dweller for several months.

The impelling force of religion, which in the main is responsible for this strange mode of living, exerted its influence as early as the times of ancient Egypt. The tomb-temple of Der-el-Bahari, which the writer has visited and photographed in the mountains of Thebes, on the west banks of the Nile, built by Queen Hatshepsut is a hemi-speos cave. The tomb consists of a deep incavation in the side of the limestone cliffs, made by man; erected in front of it and adjoining it is the magnificent temple, now mainly in ruins. Caves, whether natural or artificial, acquired a sanctity of character, from the fact that they were used as sepulchres; in other words, as tombs or burial places. Immortality, in so far as we now have any archaeological or historical record, first became a religious concept of man in ancient Egypt. It is this belief in the survival of the soul of man and its recurring in the body at a future time that caused the early Egyptians to place so much emphasis upon their burial sites. The tomb was not merely a place occupied by the body, but one to which the soul could, and might frequently, return before again permanently resuming residence in the body.

The soul, being Divine or of the essence of the gods, wherever it visited or wherever its earthly temple or body resided, was regarded as sacred and should not be violated by profane conduct or things. When men entered a tomb they were being brought into the presence of those who had passed on to a higher world, and who now dwelt among the gods in an after life. The whole tomb thereupon assumed a holy atmosphere. Even today, modern cemeteries and mausoleums command reverential respect from people, not entirely because of the individual's love or memory for those who have departed, but because the place seems to be surrounded with an air of sanctity, of being pervaded by a condition more spiritual than temporal.

The ancient Hebrews commonly used caves as burial places. They frequently had another chamber or cave adjoining it, which was used as a dwelling place. The sepulchre cave, with its sanctity, must have deeply affected the lives and thoughts of those who constantly dwelt adjoining to it. The cave of Machpelah, in the field of Ephraim, the Hittite, before Mamre (Gen. 23-8ff) was purchased by the Hebrew Patriarch Abraham, as his vault. The writer has also visited excavated caves, apparently hewn out of living rock, within the old city of Jerusalem, that were undoubtedly occupied in Biblical times. Modern

archaeologists are of the opinion that one of these was more likely the true holy sepulchre of Christ, than the one now so proclaimed, because of its location. The great catacombs of Rome, the expansive subterranean chambers, are often regarded today as having been actually constructed as sepulchres and not merely converted to such purposes at a later date.

The occupancy of caves for religious purposes was also brought about by the anchoritic practices of certain religious peoples. Anchorites are those who seek to withdraw from the world, to be, in fact, recluses. Why they do may be best determined by a study of their religious requirements. Unfortunately the world has so often been identified with evil in contrast to the immaterial and ethereal, which is regarded as spiritual. The only evil of earth and earthly things is the use or abuse to which man puts them. Nevertheless, with such a concept prevalent among various sects and particularly among the Oriental religions, anchoritic practices flourished. The anchorite seeks a place conducive to the spiritual state he wishes to attain. He desires to deny life and the world, on the one hand, and, on the other, to cling to it without experiencing the complete separation, or death. Only a few places on earth have this sanctity, and yet do not contain a plenitude of earthly reminders. Since caves had eventually come to be regarded as having a character of sanctity, even when not used as burial places, the anchorite made them his dwelling place. Sometimes he might reside in one for life, as the examples recited above, or until he experienced a theopathy, an illumination he thought appropriate. The Koran relates that Mohammed dwelt for a time in a cave among the foothills of Mount Hira, not far from Mecca. There the great light came to him, and he memorized the Divine communication and exhorted his followers to accept it.

Perhaps the Buddhist religion, because of its doctrine of nirvana, has caused more anchorites and more voluntary cave dwellers than any other religion. The earthly nirvanas, to which the Buddhist aspires, are a liberation, even if but momentary, from earthly consciousness and that which stimulates it. They consist of an absorption, or rather having the mortal mind drawn up into the absolute or Universal Consciousness. The true mystic knows that this can be accomplished within the world, and does not require a denial of the world and its conditions. One who dwells in a cave for this reason is practicing a kind of nihilism, whether he realizes it or not. When such a dweller returns to the world again, after a great religious experience in one of these caves, and expounds his revelations, he thereby adds to the sanctity of that particular cave. He causes

it to become a shrine, a site to be used, not necessarily for meditation, but a place of sacrifice and worship. It becomes then a temple. In India, this practice has caused a thousand local temples to be built, many of which are magnificent in their sculpture and architectural beauty, and most of which are in the central part.

Humanitarianism and Sunshine Circles

There are some things that money cannot buy. There is no price that can be put upon the sincere words of consolation of a true and tried friend, when you stand beside the bier of a loved one. Frequently persons apologetically offer as an explanation for their lack of regard for the distress of others their own poverty. They relate their great financial obligations and need to provide for the security of their own families. From their remarks it can be easily determined that they measure the milk of human kindness by monetary terms only. Money cannot buy true companionship. One can hire someone to accompany him on a journey or to converse with him, but such an expenditure cannot produce a sympathetic bond, a mutual interest in the same subjects. It cannot bring forth that silent communion with each other's presence where words are not a necessity. Only time and understanding can do that. Remuneration cannot purchase that same wholehearted advice from a professional consultant that a loving friend will give, who looks upon your welfare as his own. No sum of money can buy that spirit of justice which is willing to sacrifice life itself, that righteousness may be done.

There are far more persons starving for sympathetic understanding and a word of encouragement than for bread. In every city there are lines formed by those who will receive free a bowl of soup, a cup of coffee, but there are few places where the distressed in mind may go for inspiration and the regeneration of self-confidence. With all due respect to the numerous religious and social organizations which undertake and do considerable welfare work, most of them fall short of the very fundamental purposes of humanitarianism. A true humanitarian has one thought foremost in his consciousness—the help of the unfortunate man or woman. He exacts no obligations, and imposes no considerations upon the individual who is in need of help so that he may help himself. He requires him to sing no hymns, chant no liturgies, nor subscribe to any theology. He does not attempt to convey to the recipient the idea that “I help you because I am a Methodist” or “I am a Christian Scientist” or “I am a Roman Catholic, and therefore it behooves you to respect the religious source of this benefaction.” Neither does he convey the idea that he offers

aid to his fellows because of a Biblical or dogmatic command of his faith. He assists humans wherever and whenever he can, because he is actuated by the inherent compassion of the divine within his nature. He seeks no religious justification for it. If you desire to convert one to a higher course of living, and evolve the individual morally, it is far better to set as an example of humane conduct the personal desire to serve, than a mere conscientious observance of a religious duty. It is far better to say to a victim of circumstances, “Brother, let me help you,” than “As a devout follower of this or that, I fulfill an obligation to serve you.”

One existing in great adversity will instinctively resort to any proffered aid regardless of the source or motive which actuated it. The influence the aid will have upon him will greatly depend upon who extends it and what prompted it. Often such beneficent acts will be considered by the individual as a promotion of sectarianism by the exploitation of another's misfortunes. Consequently, the one who has benefited feels it is a battle of wits. He, on the one hand, is desperately in need of help which he is going to obtain. On the other hand, he feels he must avoid being ensnared into a religious membership, or taking an exacting pledge of some kind. To put it concisely and candidly, a humanitarian has no strings—religious, social or political—attached to his proffered help. The innate sense of pride of the average morally circumspect man and woman makes it extremely difficult for them to solicit charity of any kind, whether in the form of sustenance or advice. They are extremely sensitive under such circumstances, and are more apt to be suspicious of the motives behind humanitarian gestures. The attempt to mix religion with needed assistance, or political policies or social welfare aspirations, brands the motive of the offer to the needy individual as an hypocrisy, of which he takes advantage, but with no inner respect for it.

There is an ever-increasing denunciation of the governmental agencies of charity and welfare. It is said that they are having a demoralizing effect upon the populace. This criticism points out that the recipients do not display the proper attitude of appreciation, in fact, have come to demand as a right what they receive. It of course should not be the purpose of a governmental relief agency to humiliate and humble those who receive its aid, but the lack of respect shown it is due to its own impersonal nature. Wholesale distribution of funds or materials on a scale never known before in the world's history requires the setting up of a great machinery—offices, bureaus, departments, stations, and a personnel of thousands of individuals. Most of these agency

workers are qualified in only one sense for their positions—administration and clerical training. The welfare or relief work to them is just a job. So far as their attitude is concerned, they might just as well be working for a packing house, an insurance company, or a steel corporation. The people before them are just numbers and names. The function is just a routine set forth by rules and regulations.

Of course these clerks and assistants cannot be expected to have a personal interest in the thousands of persons they encounter in the course of a year, but their psychological attitude is frequently definitely wrong, and creates resentment toward the relief and welfare channels. The petitioner to the agency senses that indifference, that methodical spirit which is lacking in understanding. He knows, or rather feels that to the staff, he is just part of a gigantic procedure. He knows that the clerk has a position which pays in salary far more money than he receives on relief. *The humane element has been definitely minimized.* It is the equivalent of pushing a button and receiving the relief check from a slot in a mechanical device. Many who are the target of criticism, who are said to have lost their initiative and self-respect because of the wholesale relief activities of the government, and who do not seek jobs, actually feel that they are creating work for the thousands of clerks, consequently they in turn should receive the assistance of the state which they are getting.

This attitude can be traced to the absence of the true spirit of humanitarianism. Each clerk cannot be a philosopher or a philanthropist, but the supervisors of such agencies should inculcate more of a spirit of the brotherhood of man among their clerks. The recipient could be made to feel that the staff is glad and happy to help the needy to rehabilitate themselves. *A cheery word and a smile could do this.* Unfortunately, many of the executives are political appointees or just jobholders who have absolutely no interest in the flow of humanity that passes before them, and who in all probability would not make the slightest personal sacrifice to help a needy sufferer. It is absurd with this prevailing condition to expect the number of persons on relief to feel other than that what they receive is their just due as citizens.

There are persons in your community who are not out of jobs, who are not on relief, who are not asking for financial aid, *but who do need help.* Their spirits may be crushed by a relentless series of unfortunate events. These persons may be bitter. They may have renounced all faith in humanity. They may be even resorting to the old Mosaic law of "an eye for an eye." If they are permitted to continue in their depressed state of mind, they will create a hostile environment for

their growing children, and become definitely anti-social, and it is from such families that criminals spring. A little word of encouragement to such people, a helping hand, a display of sympathetic understanding, and a gradual removal of their distrust in their fellows by doing them small favors with no returns asked or implied, is a display of true humanitarianism.

It is the duty of every Rosicrucian to do this, to help spread *sunshine* in the darkened places of the world, to emulate the ideal of our teachings, namely, the betterment of humanity. To accomplish just such things, our late Emperor, Dr. H. Spencer Lewis, established what he termed *Sunshine Circles* throughout the North and South American Jurisdiction of AMORC. One of the activities of the Sunshine group is to aid shut-ins. Dr. H. Spencer Lewis said of this, in part: "What most of these shut-ins lack is sympathetic companionship and an opportunity to enjoy a few pleasures of life. Whether they have food a-plenty or just enough, and whether they are in a comfortable bed or upon a straw mattress on the floor, whether they have a nurse and doctor or a neighbor who comes in to open a window or close it, to give them food or wash dishes, there is still the desire for that sort of companionship that enables them to discuss the things that are nearest and dearest to their hearts, that will bring them laughs and smiles, that will cheer them and give them some taste of the human brotherhood of this old world. And, what they would give for an automobile ride, a trolley ride, and a little outing in a wheel-chair! Those who would help are also making it possible for the shut-ins, one or two at a time, to go to a theater, musical concerts, parks, and to places of out-door amusements."

Many children have artistic talent, but not even paper or pencils by which to express it adequately. The giving of an inexpensive drawing pad, costing but a few cents, two or three pencils, or a very common set of water colors, may bring untold happiness to a child and further develop its latent creative spirit. The putting of a person in touch with another, who may need the ability he has, or who can give the advice he needs, may be an act of great service and yet may require but a few minutes of your time.

The *Sunshine Circle* consists of men and women, Rosicrucians like yourself. They too are busy; they all have their personal affairs, their business, their home life, their families, their studies, but nevertheless they organize themselves in their community *quietly and efficiently to help* those whose cases are brought to their attention. They do not stress the giving of food. There are many agencies—public and otherwise—for that purpose; and they rarely ever extend charity in the form of money, for *their purpose is to radiate spiritual*

sunshine, to raise the spirits of those who are depressed and to help the individual to find and orient himself. The time required to do this may be no more than an hour a week. *Would you like to be a member of a Sunshine Circle in your community, or would you like to start one?* It is your duty to take part in Rosicrucian humanitarianism. Write today to the Secretary of the Sunshine Circles, Rosicrucian Park, San Jose, California, for complete information.

Seeking Employment

A Frater asks a question which has been discussed in one way or another in the pages of this Forum before. The question is "How can my Rosicrucian affiliation help me in seeking employment?" Possibly the reason the question is asked is that a person does not think of seeking employment until he is actually faced with the necessity of doing so. While we train ourselves to the best of our understanding or ability for certain positions, how many of us stop to face the facts as to what we would do, although employed at the present time, if it were necessary to seek employment otherwise?

In an article which appeared recently in "The Rosicrucian Digest" the problem of service of employees to employers and obligations of employers to employees was discussed, and therein lies the psychology back of seeking employment, because when an individual seeks employment his purpose is to sell himself to the individual who will find the services of another individual of value. That is, if you owned a grocery store you would wish to hire a clerk who would have a number of abilities—those which are fundamental such as honesty, sincerity, and ability to do the particular work; but, in addition to that, the valuable employee to you would be one who attempted actually to enter into participation in your business and to direct his efforts to the expansion of your interests while giving his service to you.

Therefore, in seeking employment the first principle to remember is selling yourself to an employer. Among employers it is frequently stated that capable individuals seldom are without work, but these "capable" individuals are those who have considered the possibility of employment from all points of view. One who is contented and unconcerned about his present condition may be faced suddenly with the necessity of seeking employment elsewhere, and his first reaction is panic, which is definitely opposed to his being able to sell himself to someone else.

Now, to face the question of what value Rosicrucian affiliation may be in adjusting ourselves to our physical conditions, we must take into

consideration our environment as a whole. In this modern world employment is necessary either by oneself or by someone else, and it is the duty of every employee constantly to take inventory of himself and to make every effort to equip himself to be able to render a certain type of service. Therefore, always be on the alert for possibilities to increase your abilities and usefulness. Use all principles taught in Rosicrucianism to attune yourself properly with the type of work you are doing. Be determined to adjust yourself to conditions which you must face without complaining about conditions that you may not particularly like. Try to see your employer's point of view, and above all, use your powers of visualization to advance yourself. By this is meant to visualize yourself in those places where you know you can do the work required. It would be ridiculous for a janitor to visualize himself as president of a corporation whose building he cleans, and to do nothing else but visualize it. Visualization is an important mental process of helping us step into other conditions, but it must be reached with physical effort also. The janitor who wants to advance himself in his particular company should not only visualize advancement; he should visualize advancement to a place that he can fill, and then make every effort to gain the necessary knowledge and experience to help him fill that position, while at the same time he does the work at hand conscientiously and as his employer desires it.

In other words, bettering employment comes a step at a time. Do not waste your time concentrating upon or visualizing yourself in a position which you are actually not capable of holding. Look for the next step after you have determined to prepare yourself for that place. Then when you are there, forge ahead another step. Take an honest inventory of yourself; honestly sum up your abilities or lack of abilities. Determine to use to the fullest extent your assets; determine to replace with knowledge and experience those points which you lack, and then by the proper mental outlook, by the proper steps of concentration and visualization help advance yourself as you are capable of advancing.—A.

What Is Astrology?

A recent article in "The Rosicrucian Digest" has brought many questions on the subject of astrology. One Soror wrote after reading the article and asked if we could give her the name of an astrologer whom she could consult.

Now the history of this organization shows, as has been pointed out in the pages of this Rosicrucian Forum before, that there have been many members of this organization in the past

and present who have made a serious study of the science of astrology. However, insofar as it can be determined today astrology has not been a part of the Rosicrucian teachings any more than any other related science is strictly a part. Did you ever stop to think that there are many sciences that are connected with the Rosicrucian teachings, some of which are elaborated upon in our University? Those which are the most practical to the largest number of students are in this manner made available, but there are many subjects upon which the Rosicrucian teachings have touched, or in which many Rosicrucian members are interested, that it would not be practical for us to include even in supplementary work of the organization.

For example, many who are interested in our studies are interested in anthropology, sociology, higher mathematics, photography, therapeutics, and many other studies or sciences that could be named, but the scope of their teachings and instructions lies in their own field and those who are interested should study the Rosicrucian teachings to the best of their ability, and then study the particular subject in the specific field where they are interested. This is the attitude we adopt in regard to astrology.

However, in discussing astrology we should define some terms. What is ordinarily conceived as astrology by the average individual does not constitute true astrology. Astrology has been exploited and used as a means of fortune-telling until the popular conception of the subject is entirely different from the true esoteric astrology that many great mystics in the past have studied. Astrology cannot be learned in a few lessons. I have had the opportunity of meeting individuals who, in my mind, really have seriously studied the science of astrology, and not only are they interested in the practical application and understanding of the material laws connected with it, but they are true humanitarians trying to apply that science to the best of their ability to help humanity. One such individual I talked with not so very long ago said that he had studied the subject for thirty-five years, and for over twenty years had devoted his full time to it, and that now he was beginning to gain an understanding of it. The expanse of the subject is as unlimited as the universe itself, and for anyone to read a few books or take a few lessons and then claim that he can outline the life history of individuals and nations and give advice on what we will do tomorrow, or the next hour, or the next year, is bordering upon the ridiculous.

Therefore, if you are interested in contacting someone who can give advice and information regarding astrology, make a serious investigation as to that person's ability regarding the science.

A few months ago an article appeared in one of the leading astrological journals of either this country or England—it has slipped my mind exactly where I saw it—regarding astrological prophecies of worldwide conditions; and it pointed out that if any individual, either an astrologer or a person basing his prediction upon any other science, would state that he definitely could predict what was going to happen, that statement alone would be proof of the unreliability of the individual. Some individuals believe that prediction is impossible due to the inexactness of the science upon which the prediction is based—whether it be astrology or any related science. Whether or not this is true is not within the scope of our discussion here in this Forum, but regardless of whether or not the science used is exact, in order to arrive at a result anywhere in the universe the exact causes must be known. Or, to state it in a different way, we acknowledge that for every result there is a cause, and therefore, in order to predict a result we must know the exact cause or causes.

In our everyday life we can think of simple illustrations of this law. For example, if you would see me about to place my finger on a hot object, such as an ordinary iron used in a laundry, or an electric light globe of high wattage that had been burning for a good many hours, you could predict probably without the least doubt in your mind what the result would be if my finger actually came in contact with the object. You would predict that either there would be immediate withdrawal of my hand, or the hand would be burned and the flesh and tissue injured. Now how can you make that prediction? You make it upon two considerations—experience, and knowledge as a result of experience, and due to the fact that you have before you within your visual range all the causes that brought about the result of your prediction. In other words, it is the contact of my finger with the hot object that causes either the withdrawal of the finger or injury of the flesh by burning.

But imagine that you saw me walking along a narrow walk on the edge of a high bluff over a very deep canyon or ravine. If you were at a distance where you could not hear me if I said anything, let us say at a distance of three or four hundred yards, as you saw me walk along it the only way you could predict what I would do next would be by your own conclusions; and if I were a perfect stranger to you, the only conclusion you could draw would be that I would probably continue to walk in a general direction. But what if you saw me suddenly voluntarily jump off the walk, commit suicide, or run away from the edge of the ravine? These results would be based upon causes of which you knew nothing,

and not knowing those causes, my past, my response to situations at the moment, my emotional reactions, my financial or health problems, it would be ridiculous for you to conclude that you could predict from seeing me walking along a dangerous point such as this whether I would continue my journey, commit suicide, or in fear run away from the edge of that particular point.

I have gone into detail in these illustrations to point out that results come as a result of causes, and in order to predict results all of the causes and tendencies must be known. Therefore, prediction of worldwide events is impossible if they are claimed to be exact, because all of the causes are not known by any one individual. No one even knows the workings of the individual mind of a leader of a country, let alone all the factors of environment that surround him and those who advise him. There is no one point, for example, at which astrology could erect a horoscope that would be a solution to worldwide problems; that is, no moment could be selected as the point at which all things began, or all causes that exist to bring about the conditions that exist today had their first appearance—unless we select the moment at which God created man—because each cause could be traced back from one step to another until man made his first mistake.

Therefore, we see that prediction astrologically, or on the basis of any other science, is not exact and only trends can be shown. Astrology claims that it can point out favorable and unfavorable periods for certain things. These no doubt have a certain effect upon us, but on the other hand, man is not dominated by these effects. He can use them, or he can work against them. It is reasonable to believe that if a favorable condition exists, and if man cooperates with its favorable vibrations at the moment, he is benefited. As pointed out in the book "Self-Mastery and Fate With Cycles of Life" by the late Emperor, there are moments or periods when conditions are constructive, and man should use those periods if he wants to take the fullest advantages of the opportunity. Now this book, as stated therein, is not based entirely upon astrology, but regardless of whether we call it astrology or anything else, there do exist in the universe vibrations which are constructive or destructive to our purpose at any given moment.

The point is that the vibrations exist; let us use to the best of our ability a guide such as the cycles described in "Self-Mastery and Fate With Cycles of Life" as a means toward availing ourselves of the most opportune time for any particular accomplishment. We are not dominated by our stars. God lies within us. Let us avail ourselves, as I have already stated, of all advantages to bring out that power within us, but

never must we give up and state that because of this or that in our birth chart or at our birth time we can never accomplish anything.—A.

Methods of Healing

A Frater recently asked if we could classify methods of healing. It would seem that a simple classification is impossible when we consider all the different fields of healing that exist in the world today. However, the opposite is true. A type of classification is comparatively simple, because almost all forms of therapeutics fall into three general groupings—chemical, manipulative, and mental.

Chemical therapeutics is based upon a principle of changing the chemical composition of the body by the introduction of some chemical or food into the body, either through the digestive process or directly into the blood stream. The use of drugs, herbs and medicines of all kinds, as well as dietetics, would come generally under this classification. Where dietetics are used as a form of therapy, the purpose is to cause certain changes to take place by introducing certain foods into the system. Therefore, when an attempt is made to introduce any composition into the organism, we are really dealing with chemical therapeutics.

The next form is manipulative therapeutics. Under this classification would come all adjustments of the body such as the setting of a broken arm, the manipulation done by osteopathy, chiropractics, naturopathy, and other similar schools, and in addition, surgery is a manipulative therapy.

The last form is mental therapy. This is carried out in various manners by different schools of thought. Suggestion is used, and usually the attempt is made, in one way or another, to reach the subjective consciousness which directs all involuntary activities of the body and, if directed properly, will direct the involuntary processes to function in harmony.

Now it will be seen that there is a great overlapping in most forms of therapeutics in the above three fields. For example, a physician and surgeon of either the medical or osteopathic school probably would use all three of the above. He might prescribe medicine, he might in one way or another use manipulative therapy either by surgery or adjustment, and he would be encouraging and giving proper suggestions, thereby using mental therapy. Other schools limit themselves to one or two of these particular fields. But it is probably true that no one could be pointed out as the only means of true healing. That is, experience has shown that in all there is value, and it is hoped that the limitations that separate one from another will sometime be definitely broken down

and an attempt made to unify all therapeutic treatments.

Under the above classifications, the Rosicrucian therapeutics does not quite find its place. That is, the purpose underlying all Rosicrucian therapeutics is the establishing of harmony where in-harmony exists, or helping the system to maintain a harmony which is already there. When in-harmony exists the Rosicrucian methods teach us that every reasonable effort should be made by the individual who is suffering to have that harmony reestablished. It may require a chemical change in the body such as a change in foods, or even the introduction of some type of medication. It may require manipulation of the body at one point or another, and it requires mental therapy which frequently can be given through the process of auto-suggestion by the individual himself. But, in addition to the above, we as Rosicrucians know that the body is composed of both immaterial and material substances; that is, spirit and Vital Life Force, or as we refer to it in the monographs, A and B polarities—A being the positive Vital Life Force, and B being the negative, spirit force—and it is necessary in treating conditions that, in addition to any other form of therapeutics, an attempt be made to reestablish the harmony between the A and B polarities. This is done in addition to the other forms of therapy by introducing directly into the body the type of polarity that is needed, through the Rosicrucian contact treatments, or through directing certain Cosmic constructive forces by the use of absent treatments. Therefore, we might state that the Rosicrucian contact and absent treatments are to a great extent unique in that they do not interfere with or overlap the fields of the usually accepted forms of therapeutics.

Some schools of thought place a great deal of emphasis on mental therapeutics based primarily upon suggestion. The use of suggestion to the objective mind has proven itself not to be completely efficient, because after all, direct suggestions confined to the objective mind constitute little more than affirmation, and for one merely to state in a case of a severe toothache that the toothache does not exist is ridiculous; it only denies an actual fact. Therefore, a true type of mental therapeutics is one which subtly reaches the subjective mind of the individual and assists it in its constructive processes of helping reestablish balance and harmony. Remember that all of the vital processes of the body are carried on unconsciously by the objective mind; they are the involuntary actions under the direction of the subjective. Consequently, the lungs expand and contract, the heart beats, the digestive organs function, and all other involuntary actions take place under the direction of the subjective mind,

and if nothing interferes these processes will continue until the physical organism eventually breaks down.

It is important that we use a proper method of Rosicrucian concentration and meditation to direct the subjective mind to assist in the processes of reestablishing harmony. How is this done? First, by subtle suggestions such as when a person is in a borderline state—as when he is just falling asleep, or when in complete meditation. Secondly, by another person directing Cosmic forces to that individual, which is a true process of absent treatments and is explained in the directions for giving absent treatments, available to all Rosicrucians. Thirdly, by assisting the physical body to carry on its work constructively in all other ways available to us.—A.

Perfection of the Soul

A question which never ceases to come up time and time again for discussion in one way or another, not only among our students but among all true thinkers, is that of the existence of the soul in the human body as a perfect entity.

The question as it is most usually stated concerns why the soul must gain experience in a physical body if it is already perfect. That is, how can anything be added or detracted from a thing which is already perfect? Pages could be written in speculation on this subject, so consequently, at this time I am only going to leave a thought with you that may help to answer this question for yourself, because this really is one of the questions the answer to which must come to each individual intuitively; that is, no one other than yourself will ever be able to answer this question to your entire satisfaction, because the answer to the question itself is a part of the experience your soul must gain while it is in a physical form.

Now it is true that the soul is a segment of God, the complete Soul, and it is perfect in itself and as such cannot have anything added to its perfection or detracted from it, but that does not mean it cannot participate in experience. All Fratres and Sorores who know even the elementary principles of chemistry will understand that a chemical compound which is said to be stable is one which will not decompose or break up except under certain conditions. For example, water is considered a stable chemical compound; that is, unless water is heated to a certain point, or frozen, it maintains its form. Naturally if evaporation takes place, we understand to a certain extent the laws which participate in evaporation, and we know if water evaporates it condenses and then again becomes water. Therefore, we might in the broadest sense of the word, for

the sake of illustration, call the compound, water, a perfect thing. That is, it is perfect in the sense that if you pour out a glass of water you need not be concerned that before you can drink it the water will be gone, or something will have happened to it—unless a foreign element was introduced into it—and you know it will continue to be stable over a considerable period, eventually evaporating after being exposed to the air for a length of time. In other words, you can predict its behavior with reasonable certainty.

Now taking a glass of water and considering it as perfect, you could begin to add salt to it. You could add salt and the salt would dissolve in the water until it reached a point known as a saturated solution; that is, where the amount of water had dissolved all the salt it could possibly hold. Now the question is, what has happened to the water? You will see that the water is still there; it has taken up the salt and holds it in solution, but the water is still water. In other words, the water is still perfect, and by distilling that water, the salt would be left and you would again have the pure water.

Now, to a certain extent, experience is to the soul what salt is to the water. It is something that the soul gains, but it does not change the perfection of the soul itself. We might say that the experience of living in an objective world in a physical body constitutes the salt that is added to the soul which becomes a part of the total memory. Why this is necessary, as I have pointed out, may be discussed again in these pages, but will mainly have to be answered by the individual.—A.

Spirituality and Impracticability

Now we have a Frater arise to ask a question that is rather new to this Forum, but most appropriate. His question is: "Can a man be proficient in business or science, take an active part in the affairs of the day, and yet be spiritually inclined and evolved in the ordinarily accepted meaning of that term?" If I may rephrase the Frater's question, he means can a man be accepted among real he-men, be a man's man in respectable company, be a material success, and yet display spiritual qualities?

A state of spirituality denotes conduct indicative of man's spiritual nature. To live a spiritual life is, then, to be governed by aspirations, urges, and inclinations originating in the divine self, and as expressed by the dictates of conscience, and to use these higher powers and faculties of which man is possessed and aware. There are, therefore, certain noble virtues which are characterized as being spiritually endowed. Such virtues, if not practiced by all men, are at least known to them. A few of these are *truth, justice, modesty* and

mercy. These, of course, can be applied to daily life, its labors and its habits. If we accept the viewpoint that the noble virtues are the quintessence of spirituality—as well as that observance of such commandments as the various sacred works and the different religions expound—then a man is spiritual who is discerned as displaying them.

It is not sufficient to know of the virtues, but to *live them*. A man cannot retire from the world and display justice toward his fellows. A man cannot be truly modest in his own presence alone. One who lives as a recluse can hardly extend mercy. Man must consequently suffer himself to mingle with the world. He must get his feet into its damp soil, bathe in its waters, partake of its fruits, rub shoulders with humanity, share its social, economic and political problems. He must be an absolute humanist and avoid none of the responsibilities, hopes, and aspirations of humanity, and yet transcend its temptations, resist its contaminations by the strength of his virtues. He must, as well, indulge his appetites and heed his bodily desires, and yet circumscribe them with the discipline of his mind. Unless a man participates in life, his virtues are but an aphorism, an untried moral theory. Goodness, Aristotle said, is the excellence of a function. There is no quality of goodness in man unless he uses his spiritual powers to their perfection; that is, not to suppress his somatic existence but to regulate and control it. An honest man is not one who is always surrounded with just his own property, or one who is under constant surveillance. Honesty exists in the capacity to be dishonest, and the intentional refraining therefrom. A man is merciful, who is afforded the opportunity to be otherwise.

The spiritual life is thus seen to be a very practical one, for it requires participation in very realistic affairs. The spiritual man is the one of whom people say, "His word is his bond. I would trust him anywhere with anything. You can always expect fair treatment from him. He has a heart as big as himself." These are homely expressions; they fit the man of the street, the worker, the painter, the carpenter, the bank teller, the mechanic, the salesman, the clerk. They are the true testimonials of spirituality, yet they do not proclaim for the individual a masterful knowledge of spiritual doctrines, nor astute wisdom of divine laws, nor proficiency in exhorting peoples to follow certain paths in life. Spirituality is thus found not in high sounding interpretations and definitions of sacerdotal phrases, but in that reaction of human conduct to a personal inner understanding and conviction.

The spiritual life is being lived by he who tarries long enough on his way to offer succor

to one who has fallen by the wayside. It is not just lived by the one who tells of the need to do this in prettily worded speeches in book or from rostrum or pulpit. One's deeds travel farther, faster, and are more lasting and convincing than his words. The soul is a mover of the body; the latter never disturbs the former. Coarsened hands are far less a barrier to the spiritual virtues than soft hands accompanied by a coarsened character. Chewing tobacco can never stain the inner character like lies, deception and cruelty, no matter how finely they are polished. Give me any man pursuing an honorable trade or work, no matter what its nature, who lives the virtues, and I will show you an earthly saint, for all of his overalls and brogans. There is no necessary relationship between the sensitivity of the inner life and crudeness of external manner. Many a vile creature lies behind a mild demeanor and a cultured exterior. One does not need to be an esthete, know the technique of drama, the intricacies of the great musical compositions, and be sensitive to the penumbras of color, to be spiritually inclined. The spiritually actuated need not sacrifice their mental acumen, the sharpness of their reason, the keen delight in consummating a sale, the joy of participating in worldly competitions, and legitimate trafficking in food, minerals, or even gold and silver. There is nothing which they can do that is profane, or a violation of the spiritual, if it is always measured by the virtues to which they respond. There is nothing of earth that can blemish their lives, if the soul is the master at all times. One who thinks that business efficiency, good judgment and management in material affairs, and practicability, are signs of a lowly and profane nature, is either a hypocrite or experiencing an unfortunate delusion.

Spirituality is sexless; there is nothing effeminate about it. It is a state of adjustment of the divine consciousness to the world in which we live, and it is not found in a certain type of individual, nor does it consist in a physical function. One can be masculine, virile, conscious of the strength and vitality of his body, and yet possess the tenderness of spiritual understanding.

I have known persons to excuse their lack of efficiency in business, their poor powers of concentration, their devoidness of creative and executive ability, by laying claims to spirituality and an austere aloofness from the proficiency of living. I have heard them say sardonically, "He is a good administrator and therefore his mind lacks those finer esoteric spiritual qualities." One who excuses mental and character weaknesses and indolence by claims to spirituality is more than a sanctimonious hypocrite. He is a desecrator of the divine, by attempting to relate it to his own mortal ineptness.—X.

Giving Several Treatments Simultaneously

A Soror of southern California arises to ask this Forum the question: "Is it well to ask for help from several people or places about the same time—treatments also?"

The help to which the soror is undoubtedly referring is *absent treatment*, whereby the individual petitions the Cosmic to use its constructive powers to assist another, or where the individual takes part in directing such Cosmic forces himself. It is to be noted as well that the Soror wants to know particularly about receiving such help from several persons.

Presume that we desire to give an absent treatment to another. There are several factors which have been enumerated and assiduously expounded in the monographs, which, in a very general way we shall consider here. The person that you are to aid need not have a knowledge of the Rosicrucian therapeutic methods—in other words, our system of healing—for if this were necessary, then it would make it impossible to treat anyone except a Rosicrucian, and, moreover, just those who had attained a point in the degrees where they had studied all of the healing principles. It is important that the individual be aware of the fact that you are going to assist him through the use of certain Cosmic principles. The patient must likewise have no fear of the methods you are to use. In other words, he must not think you are attempting to employ any supernatural powers by the means of any incantations or rites which may possess elements of danger, or which profess to be magical in any sense. He must be made to feel that you are using natural forces, as natural as sunlight or as high frequency currents. The fact that the forces you are to use may not be visible to him, does not mean that they are unnatural. He must also be impressed with the fact that you cannot possibly wrongly use these forces, for you are but a channel for them. Actually the powers will but pass through you. You will but petition the Cosmic Intelligence, in the manner you have been taught, to use its creative powers focalized through you to benefit the patient—to awaken within him the creative forces resident within his own being. Your failure, therefore, could not be detrimental to the patient. If you fail, nothing will be accomplished, but if you succeed the result will have a salutary effect upon the patient.

It is best that you further understand this relationship of the practitioner to the patient. Suppose, for analogy, that you and another were in a dark room, so dark that nothing would be visible. Your companion, we will presume is considerably distressed by the darkness and wishes the room to be illuminated, but he cannot do so

himself. You inform him that through a sensible, intelligent, mystical procedure you can bring light into the room through yourself. Further presuming that the Cosmic forces and mind can use your body as a torch to radiate light, you immediately appeal to the Cosmic. You use those exercises which you have been taught, that the Cosmic energy may pass through you and will be focalized in that room as light, so that all objects may become clearly visible. If there were such an exercise and if *you were successful*, suddenly your body would glow with a radiation. It would produce no physical sensations but the room would be flooded with light, and your companion would at last be able to see and his fears would cease. If, on the other hand, you failed in the attempt, nothing would occur. The room would still remain in darkness and you would not in any way have added to the distress of your companion. Therefore, the practitioner must have confidence in the method and in the Cosmic, and, further, in the fact that he cannot by ignorance or through any error misuse the Cosmic forces.

As has frequently been related in the Rosicrucian monographs, the practitioner is not actually effecting the cure. Consequently he need not attempt to know or understand how the Cosmic brings it about, or exactly what procedure or combination of laws the Cosmic may use. His sole duty is to have the Cosmic use its intelligence to aid the patient.

The patient may have several persons assist him in this method at one time without detriment to him; in fact, with benefit, if certain provisions are observed. Absent treatment *methods* will not conflict with any of the established systems of physical therapeutics, such as medicine, surgery, osteopathy, et cetera. Consequently, the patient's regular physician, if he has any, may remain in attendance. Where metaphysical treatment is to be given, however, conflict may result if two different kinds of mental systems are employed simultaneously. Excluding the fact that one such system may be far superior to another, and presuming that both are equally beneficial, still the use of them simultaneously may be disturbing to the patient. One system may require the practitioner to put into effect the universal healing forces in a certain definite manner, which, though not wrong, begins at a different point in the procedure than the other. Consequently, though each method when conducted independently and brought to its conclusion will be satisfactory, they would mitigate each other when concomitant. To use another analogy, if a pail of water is to be taken to a certain place and it can be brought there by either a right or left route, if two persons attempt to carry it, one going one way and the other another, it is obvious that no suc-

cess would be had. If both would follow the same course, the pail could be carried more rapidly to its destination and with greater ease for each.

Several persons using the Rosicrucian method of absent treatment for the rendering of metaphysical assistance at the same time can most often accomplish more good than just one person. There are numerous reasons for this. There is focalized upon the patient more of the Cosmic power, which therefore awakens more quickly, or rather stimulates more deeply, the creative, curative force resident within the patient's own body. In other words, the patient's recuperative processes are stimulated more readily. It must be repeated again, as said in the monographs, that man does not heal by any system; he but puts the healing powers of nature to work—*God and nature alone heal*. No individual or group can at one time command a full direction of all of the universal healing powers of the Cosmic—which indeed is *very fortunate*. If it were otherwise, some needy persons would be left destitute. Those who would desire to help them would have nothing to direct. Therefore, since each individual using the method only focalizes *some* of the vast amount of creative energy, to the extent of his ability to have it pass through him, the concerted efforts of several persons are very beneficial. However, some individuals being much further developed in the technique of the methods to draw upon the psychical forces, can accomplish as much as eight or ten individuals who are not so fortunate. Thus, for example, a dozen pocket flashlights focused on an object may not illuminate it as much as one spotlight connected with the regular power line circuit.

Most patients who solicit assistance are, of course, desperate, and in their desperation, like a drowning man, grasp for a straw, asking for all and any kind of aid, with the hope that one method or system or practice may be successful in alleviating their pain or suffering. They do not realize that the conflicting systems to which they may appeal may defeat that very end. It is difficult, and understandably so, to attempt to reason with one suffering, but whenever possible the sufferer should be made to realize that he should give one system a reasonable trial, then if it effects no results, try another, and not have instead two, three, or four systems working for him at one time. As far as the systems of absent treatment being employed for a patient are concerned, the old adage "the more the merrier" *definitely does not apply*. It is not the number of systems, but the quality and efficacy of them that is important.

Eighteen years ago I was very active in radio research, and in the designing and constructing of various types of receiving circuits. In those

days manufacturers of radio receiving apparatus, of which there were but two or three in the entire United States, and whose outputs were mainly used by ships and the army and navy, gave no guarantee for their equipment. If the apparatus worked efficiently when it was purchased that was all that could be expected. The purchaser assumed all responsibility as to its continued performance. Most receiving sets were consequently built at home by fans, who, at that time, had little or no technical training. Many such instruments were eventually brought to me for repair, or rather, I should say, for redesigning, so that they could be made to function. I have seen receivers with a cascade amplification consisting of thirty tubes which did not emit a volume greater than a modern three tube set. After ripping out some twenty-five tubes and their related parts, which in those days represented a considerable investment, and altering the circuit, eventually the simplified and very much smaller receiver would have a much intensified signal strength, and the range of receptivity would be greatly increased. The original builder or owner of the apparatus had constructed it on the false theory that two or three tubes have a certain power of accomplishment, and therefore by increasing the number of tubes, he would obtain proportionately greater results, regardless of all other factors involved.

I understand that in the early days of the manufacture of automobiles, this same theory was prevalent as to the number of cylinders a car should have. There are patients who seek absent treatment and who act upon the same erroneous premise as to the number of healing systems to be used. Eventually they become discouraged with the results and are thereafter critical of absent healing—yet the fault is definitely theirs. Success with absent treatments is dependent upon numerous factors, not just those we have outlined above. The patient must not be consciously contributing to his own ill health. Thus, if a person has a great fondness for a certain kind of fruit, but he is allergic to it; that is, if for example, it causes an excess acidity in his blood and he knows this and desires absent treatment while indulging in this food, no satisfactory results can be brought about. The patient cannot intentionally violate nature's laws for self-gratification and then expect that Cosmic principles can be invoked to relieve subsequent distress. One cannot over-indulge in anything, not alone food or drink, and expect Cosmic curative assistance.

Before treating a person, whenever it is possible, ask the patient or some member of the family, who is aware of your purpose and who desires you to help, if he is conducting himself in a normal and proper manner, so far as his

physical conduct is concerned. Of course, the mental attitude of the patient is very essential. If he harbors an intense hatred for anyone, or is extremely jealous, he is putting himself into such a negative state that he holds back the *positive curative powers* within himself. It would be extremely difficult to regenerate him by using absent treatments under such conditions. The patient, to summarize, must do nothing himself to hamper his own cause if he expects to be benefited metaphysically or by absent treatment.—X.

Hypnotism

One of our Sorores from Canada, who has been in the Order for just a few weeks, has requested that a few pointed remarks be published in the Forum dealing with the subject of hypnotism. Her request is the result of our statements that there is no power in so-called black magic and that the Cosmic will not act as a medium for the transfer of evil, harmful thoughts from the mind of one to the mind of another.

She points out to us that the Cosmic assists in the demonstration of hypnotic powers, and that a so-called hypnotist does have the power to gain control of another's mind and this mind will do the bidding of the hypnotist, even to the extent of causing bodily harm to another and performing acts against society; and through his powers, a hypnotist can force another even to destroy himself. Because of these conclusions, our Soror from Canada is inclined to believe that black magic is not only a possibility, but that the Cosmic takes an active part in the mental and physical destruction often attributed to black magic.

All of this reminds us of the many interesting experiments in the use of hypnotic powers of some years ago when the general public knew little or nothing of hypnotism and was awed by the bushy-browed stage performer with the piercing black eyes who would call for a volunteer from his audience to come to the platform and submit to his great hypnotic powers. The volunteer, in most cases, was a paid assistant who was a necessary part of the entire act. So great was the popularity of these stage performances that virtually the entire civilized world became the stage for the display of their powers. Books and stories were published and devoured by the peoples of all lands. Blood-curdling, hair-raising thrillers could be purchased from any dealer of dime novels. Popular courses in developing one's hypnotic powers were made available and sold in many editions by the corner news and magazine hawkers.

So little was known of hypnotism and its power that courts of justice even acquitted criminals

pleading "Not guilty" by virtue of having been hypnotized at the time of the crime, and thus not responsible for their acts. Naturally, the hypnotist was never discovered and apprehended, for it was accepted as a fact that certain persons had such power and could place anyone under their spell instantly with or without cooperation on the part of the victim.

The final result of all of this was the developed interest of various schools of science and psychology, including, of course, many highly developed and learned mystics of the esoteric and philosophical schools both in Europe and America. Many years were spent in research. Many hundreds of experiments were performed. Many private and public demonstrations were made, as scientists slowly but surely lifted the veil of mystery from this strange and sinister power that was said to be vested only in a chosen few. "What were their findings?" you ask. Let us review one or two of these experiments so that you may determine for yourselves.

On one occasion, before a large group of doctors and eminent personages, one who was particularly adept in the art of hypnotism placed a subject in a hypnotic state. This was not accomplished in a moment, but required many minutes of concentrated effort, with the complete cooperation of the subject, who, incidentally, was a close friend and colleague of the hypnotist. This subject was then put through the usual routine, which in nearly every case of this kind consists of barnyard and domestic animal imitations and various acts of a ridiculous nature that are always amusing to the witnesses, and acts that the audience can be quite sure the subject would not perform while in a normal state with complete control of his will.

After this amusing part of the demonstration, the subject was handed a toy gun and told to point it at one of the members of the circle and pull the trigger. It is an interesting fact that just as the gun started to raise to position for firing, the subject woke up, returned to normal, and was astounded to find himself standing before his friend with a gun in his hand as though preparing to shoot the friend.

On another occasion, a subject was ordered to go in the still of the night to a jewelry store on a certain corner, and, with a brick that was handed to him, smash the glass show window and steal a handful of jewelry on display there. The subject carried out the command to the point of raising the brick, but before he could smash the glass, he woke up.

On another occasion, a subject was handed a toy rubber dagger, and was told that it was a knife and that he should stab a friend who was present at the demonstration. The knife was

raised, and the subject awoke. On still another occasion, a subject was instructed to leap from the window to his destruction. He went over and actually placed one foot upon the window sill, then immediately returned to normal.

Every command given to the subject that is harmful to himself or another, every request that would be labeled evil by society, results in an immediate state of normalcy and complete self-control on the part of the subject.

As we analyze these experiences and findings, we realize that the user of hypnotism controls only the objective will of his subject, and any act repugnant to the divine, subjective consciousness will result in this same divine consciousness protecting the subject from the harmful suggestions of the hypnotist. This divine consciousness is the Cosmic Consciousness within man. It is this inner being that is attuned to the Cosmic forces, permitting mental contact with others, the transfer of thoughts of love, goodness, harmony, and peace profound. What a chaotic state this old world would be in if it were true that we could bend others to our will with a power once attributed to the hypnotist.

I sincerely hope that none of our fratres and sorores will ever again fear the power of anyone they meet who stares at them with gleaming, evil eyes that virtually pop out of their sockets, or one with a deep, commanding voice, accompanied by the "Heh, heh!" of a Simon Legree. It is a fact proven by science and psychology that one cannot be hypnotized against his will and forevermore enslaved, with no will of his own. It is a fact that one cannot be hypnotized and forced to do things, perform acts, or even say things that will have harmful results upon himself or others.

We deem it necessary to say in all fairness, however, that a form of honest hypnotism exists, and is taught in schools and universities throughout the world, that is useful and beneficial in clinics and hospital operating rooms. Such work is always in the hands of a competent physician, usually with the cooperation of a psychologist. Such work is not, however, the sort of nonsense written about, talked about, and "taught" in popular books and courses containing such phrases as "The world at your feet in ten easy lessons." Let us say right now that hypnotism plays no part in Rosicrucianism or any true system of metaphysical science.

Miracle Workers

Another frater brings to the attention of this FORUM an interesting topic. Though not framed as a question, it shall be considered by us. He states: "Our earlier monographs lead the student to believe that all kinds of miracles

can and will be effected by him as he advances through the degrees." The inference contained in this statement is that the member is made to anticipate the impossible, or nearly so, and when he is unable to realize his expectations is completely disillusioned.

The average Rosicrucian is far from being naive, or just credulous. He has affiliated with the Order for its professed purposes, and if he remains as an active integral part of it for years, as thousands do, it denotes that he is gradually acquiring what he seeks. It is admittedly extremely difficult to make every member see eye to eye with the administration. The officers have the advantage of years of experience, plus the related experiences of thousands of students whom they interview, and with whom they are in correspondence. They know the essential importance of the element of time in attaining the advantage of Rosicrucian membership. The officers further know why the early monographs must be inchoate, and that the fullness of the teachings is reserved for later degrees. They know also that certain things are impossible of performance, except after years of practice, whereas some members feel that what the Order proclaims should be mastered by them in just a matter of weeks or months. Some Rosicrucians, it is readily conceded by the Supreme officers, will never in this incarnation attain the ultimate in Rosicrucian perfection and achievement, and if they hope to do so they must be doomed to disappointment. AMORC has not falsely encouraged them to believe that it is possible.

One of the first doctrines of the Rosicrucian teachings is that of the law of the triangle. It is shown that the triangle is a symbol for triune conditions or influences in the macrocosmic and microcosmic worlds. It is disclosed that in nature the three conditions must always be present for a manifestation, or for success in anything. The law of the triangle may be applied by a physicist, a chemist, a business man or a metaphysician alike. It is further postulated as a manifestation of the law of the triangle that human perfection consists in the inter-relationship, the proper integrating, of the positive soul quality of man with his negative material body, and from them arise that reflection and comprehension that we call the personality—the self.

The soul and the body both have their kinds of perfection, but spiritual perfection on earth consists in the mortal mind's being able to bring itself into absolute resonance, or attunement, with the soul. This is not accomplished over night, or even within the span of years of one incarnation. It takes twenty, thirty, or forty years for a man to become proficient in one of the worldly professions. That is, he must have attained at least

forty years of age. The greater number of those preceding years is devoted to the acquisition of knowledge, an understanding of all of the fundamentals of the science or art to which he is devoting himself, the terms, symbols, phrases, history, facts, and formulas. After that he must learn to apply the knowledge which he has acquired, and before he has mastered the application, at least another five years may pass, and then most professional men will advise you that still another five years must elapse until the individual has developed what may be termed a *consciousness of his profession*, so that his mind thinks in its terms until he habitually does what is required of him and is not obliged to concentrate upon details or incidentals, as the student must.

If this time then is needed for a temporal profession, for one to become proficient in something of the material world and purely devoted to the intellect, certainly it is not difficult then to understand how the spiritual perfection of our personalities, a development of spiritual mastery, can not always be accomplished in one earthly existence of but forty, sixty, or eighty years. We go so far in one life and then if we pursue the training and perfection further in the next mortal existence, we make additional progress. Now, if each of us had begun our spiritual awakening simultaneously; in other words, if each of us, about the same time, had sought to know how to direct Cosmic principles and command nature's forces, as it was intended we should, each would realize success in the same incarnation, and during some earthly span there would then flourish thousands, perhaps millions, of adepts, as a climax of a long period of evolution. Instead, however, in reality, this evolution is graduated throughout time. In each Age there are only a few who attain perfection. The rest are in various degrees of personal spiritual development and in the spiritual development and in the mastery of Cosmic principles. However, the reward for study and personal development is not a final act in some remote future age. Each personal effort is compensated for by a real achievement. The finally and completely enlightened personality constitutes *true mystical adeptship* and that is the greatest gift, but there are many lesser successes, splendid ones, that can come during each incarnation. The rewards for our personal attainments increase in direct proportion to our inner expansion.

Now, as to miracles—one of us in the state of adeptship would not think miraculous the work of a neophyte, but the neophyte in turn looks upon the work of the masters as such. We use the terms, neophyte, postulant, and adept in our Rosicrucian teachings in relation to the physical degrees of the Order through which the student

passes in one lifetime of study; but so far as his soul expression, his development of the self is concerned, he may, though an adept in the degrees intellectually, be actually for that entire incarnation just a neophyte Cosmically. Thus, no matter how hard he strives during this incarnation, such a student cannot bring forth the results of a Rosicrucian adept.

Should he be discouraged, should he believe that the Order has been over-zealous in its assertions, or has traduced facts? The member should not measure his progress by what lies ahead, but by how far he has come. The future can be the incentive to draw him forward, but he should take courage and find enthusiasm in what *he can now do* or now knows, that was not possible before, or of which he was once ignorant.

A student in the First Temple degree does not want to measure his success in Rosicrucianism by what a Ninth Degree member may be able to accomplish. He wants to compare his ability *now* with when he was in the First Neophyte Degree. What you do may not be amazing or startling, in comparison with what someone in advance of you can accomplish, but if you have applied yourself you may be proud of your results, when compared with yourself six months, a year, or two years ago. Take encouragement from each degree of success attained, not discouragement from those who are in advance of you. When you scale a mountain, you do not lament that those who started hours ahead of you have arrived on the summit when you are but one-third of the way up in your ascent. Instead, you turn and look at the valley far below, *from which you came*, and you derive a sense of satisfaction from the application of your physical powers and you resolutely set forth again, eventually to join those who have gone before you.

The value of the Rosicrucian teachings exists in what they have done and *are doing for you now*, not what they have done for someone else. Suppose in this incarnation you may not ever be able to do the things John Jones or Mary Smith can, it matters not, if each day you are personally growing in ability, in the mastery of self and your affairs, *and if you are conscious of it*. Let us presume that a man is weak and puny from improper diet and regulation of his living habits, and lack of exercise; he begins a system of instruction embracing physical culture and dietetics. He continually applies himself to all of the provisions of the instructions. As weeks pass, he senses a new-found vigor and vitality, a stamina that provides him with an endurance, making possible greater labors. He notices with pride the filling out of his body with solid tissue, and a considerable increase in his muscular development. Physical and mental feats, once be-

yond him, are now facile. He all too well realizes how deplorable was his former condition—physically and mentally. He now has a deep satisfaction in the advancement made, *and a feeling of devotion to the system which made it possible*.

All during this time, he is quite aware that there exist physical giants, superb athletes with physiques and physical powers that he might never attain. If he is a rational man, would he abandon as false the system that has made him what he is, because he is not another Sandow or Charles Atlas? He would realize that perhaps he has not devoted sufficient time to his exercise to be as they, and that perhaps he is not physically endowed by nature, in this incarnation, so as ever to have a physique such as theirs. Consequently, each Rosicrucian member, in his way, in proportion to the development his soul personality has made in this incarnation, can bring about miracles in his own life. If by miracles we mean, as we should, astounding results from the intelligent application of Cosmic principles.—X.

Psychic Experiences and Their Meaning

A soror from Canada asks this Forum a question that sounds like an echo of thousands of similar questions received from various parts of the world. She says: "I frequently have experiences of a psychic or Cosmic nature, which are very inspiring and thrill me for days, but I would like to be sure that my understanding of their content is correct."

No one likes to be deceived, likewise no one wants to delude himself, so persons are wont, where a conclusion is not apodictical, to have it confirmed by others. We say *confirmed*, because persons are reluctant to disregard an opinion merely because it does not conform to someone else's. Most empirical experiences that can be had are, in so far as their general circumstances are concerned, perceived uniformly by all men and women and interpreted alike. In the details that are related, however, there may exist a great variation. This variation is due principally to powers of observation, analytical ability, and the control of the faculty of imagination.

A dozen persons, for example, may witness an automobile accident on a main thoroughfare, in which several persons may be severely injured. Even a few minutes after the accident, when these persons are perhaps being interrogated by police officers, their descriptions of the accident would not only vary, but probably be opposed. One may hold that one driver was the cause of the accident, and another, the other. One witness would perhaps say that one car was stationary, others might say that both cars were in motion. A month or six months after the accident, the

versions become more extraneous to the actual facts, due to the memory of some of the witnesses. All will agree, however, that an automobile accident occurred and that they were present as witnesses. On the other hand, a psychic experience, in the majority of instances, is one that is had by the individual alone. There are hardly ever any tell-tale evidences of it remaining, that can be gone over and examined rationally or studiously, nor would it be advisable to do so.

An experience is anything from a single sensation to a complex group of them, of which the mind is conscious. The foundation of all of our knowledge empirical or internal, exists in consciousness. I do not mean by that that the consciousness is the cause of thought, but rather it is the cause of knowledge, our perceptions, ideas, and concepts. Physical and psychical impressions alike produce sensations, which, in the association areas of our cortex, become our knowledge. Concisely then a psychic experience is the perception by the consciousness of psychical impressions, as contrasted to those which are perceived objectively, or which have an organic origin, such as the sensations of internal fevers, pressures, or pains. A still further distinction must be made. Empirical sensations, those received from without, can be had simultaneously, consisting of a number of separate elements which are not directly related, are in fact, separate ideas, and the reason subsequently, in a matter of seconds or hours, synthesizes them into one complex conception. For example, we may be passing a bank on the opposite side of the street, when suddenly a man with a small black satchel hurriedly leaves the entrance and bolts into a waiting car. A few seconds later a loud gong on the front of the building rings, and through the doors of the bank and out into the street rush many people shouting and gesticulating wildly. These are in and by themselves detached incidents and experiences. We actually perceive no direct connection between the man leaving the bank, gong ringing, the people following later, and the shouting. By the process of inductive reasoning, however, from these particular circumstances, we reach the conclusion, drawn from past experiences actually had or acquired through reading, that a bank robbery has been committed.

A psychic experience may be very complex, consist of numerous incidents and actions occurring simultaneously in a logical sequence, as in an empirical experience, *but* the reason is not obliged to draw conclusions as to the meaning. *The meaning of the experience is had by the consciousness as soon as the experience begins.* What you perceive psychically merely verifies the concept which you immediately have. To illustrate, it is as though you read a synopsis of a play just

as the first act was beginning; thereafter as each character came upon the stage, or as it progressed, you would understand fully the significance of what was occurring. You would know what the eventual climax would be, and yet watching the performance would make the entire meaning more impressive to you.

We see in this, therefore, no possibility for errors of reasoning. You can no more change the true meaning of the psychic experience had than you could change the story of a play with your reason, after you had seen it enacted, according to the program synopsis. We may, after meditating upon the psychic experience, not like our conception, the meaning given to us. We may personally prefer something else, but we cannot alter one iota the significance given at the time. The meaning is insuperable. If we have an experience during the sleeping state, for example, which is puzzling to us, no matter how forceful it may be in consciousness, no matter how deeply it affects us emotionally, if we are obliged when we awaken to analyze it to make it plausible, to attempt to derive some meaning from it, it is *not psychical*, but is a subjective phenomenon, such as a dream.

Psychic experiences may be suddenly truncated, as though more could follow, or possibly should, and yet you will, if they are true psychic experiences, have a thorough comprehension of what occurred, as said, from the beginning to the conclusion. Such experiences, in all probability, will be extended or continued at a later time. Like chapters in a book, each in and by itself will be complete and cogent. Most persons give too little thought to these distinctions between dreams and superstitious beliefs associated with them, and true psychic experiences. A psychic experience is never terrifying, horrible, dangerous, or injurious. There are various kinds of psychic experiences, of course, which may be considered by this Forum at a future time. Reception of projected thought, telepathic communications, and the result of hyperesthesia are often termed psychic experiences, but actually they really belong to the realm of subjective phenomena, and are not Cosmic in origin. A Cosmic experience may admonish us, even be prophetic of a serious loss, or of the passing of a dear one, and yet it will be accompanied by that enlightenment of the Cosmic purpose that will fortify us and prevent hysteria, though grief may occur at the time of the actual transition.

An experience, as has already been said, is the consciousness of one or many sensations. They may be auditory, tactile, and visual, or, in fact, may embrace all of the qualities of our physical senses. The same applies to the psychic experiences. We may seem to see the incidents, or we may see, hear, and feel them, or may even psy-

chically taste and smell objects. The experience, however, whether visual or auditory, may be very simple; it may consist of just a symbol or a brilliant golden triangle, or a rosy cross. It need not always be an elaborate one consisting of persons or scenes. It may even be the utterance of a word, a strange word, one never heard or seen before. Nevertheless, *concomitant with the experience the meaning of it will arise in the consciousness.*

We have practically answered the question, so far, of what these psychic experiences mean. They mean, in other words, whatever significance was communicated to the recipient at the time. This is not an attempt to evade an answer to the question, but it is fact. We have said that people, in not understanding the above principles, are apt to confuse them with dreams. Likewise some persons are superstitiously inclined; they consult dream books, which are printed by the thousands and which sell for from 5c to \$5.00, and which are intended for the gullible to read, to find an explanation for their dreams. In such books, an attempt is made to give highly fantastic interpretations of the different kinds of dreams had by people, regardless of who and where they are. The only truth associated with dreams is the physiological and psychological causes of them—they *actually augur or portend nothing.*

The various differences in the personal evolution of persons, causes each, at various times during his life, to have psychic experiences, each accompanied by a message that is auditory or enacted, *and is meant solely for his consciousness.* If each person's thumb print is different, as we know it is, is it strange, therefore, that such a faculty as the inner consciousness of an individual should produce still finer differences in each individual? These finer differences account for the personal meanings the individuals derive from their experiences. To the eye, the strings of a musical instrument may look alike, but when they are plucked they produce different notes. Men are strings of a great instrument, upon which the Cosmic plays. The pressure applied on one—or rather the experiences induced in one person's consciousness—will not produce the same concepts in another.

It is dangerous then to try and get someone else to interpret your psychic experiences for you. We say dangerous, because you are apt to become confused if you try to relate your inner understanding of the experiences with the guesses or personal interpretations of another. Some believe that because another may be more psychically advanced than they are that that person is an authority on psychic experiences. Such reasoning is absurd for it is not predicated upon a knowledge of Cosmic principles.

To use an analogy to show how illogical it is, if you have a cutaneous pain, which your consciousness projects to and causes you to realize as being upon the surface of your hand, and which you rub to relieve it, need you ask another, no matter how great a physician he may be, whether you actually feel the pain on the back of your hand, and whether you imagine it exists there?—*hardly.* You may not know how to rid yourself of it, but you certainly know your personal interpretation of the sensation as a pain is correct, and that you are aware of it in the area which you point out. Then, likewise we say, accept your own interpretation of your psychic experiences, *and only your own,* the ones which you have *while they are occurring,* not ideas formed later while going over the experience in your mind, or after comparing it with the opinions of erstwhile authorities on the subject. The person who tells you he can interpret your psychic impression rightly, makes an imposter of himself by that very statement. If, instead, he says: "According to my personal interpretations, if I had the experience I would believe that it meant so-and-so," he is at least honest in his statements, but still the significance he attaches to your experience will never be half as convincing and reassuring as your own, because the Cosmic wanted you to do the interpreting, and not someone else.

The only exception, if it may be called such, to all of the above is what may be termed collective experiences, where a group of people, for a Cosmic reason, will be made to each have an experience—a psychic revelation—at the same time, and of the same nature, and consequently each will have the same conception of it. One well versed in Rosicrucianism and in the progress students should make, can tell by the kind of experiences another has whether he is advancing and evolving, but he cannot give, with any assurance, a reliable explanation of the meaning of the student's personal Cosmic experience.—X.

Study Hints

A frater brings to our FORUM this problem and question: "Study is easier said than done. Are there any methods that we who profess to be students can use to make study, not necessarily more simple, but more effectual? For myself, I desire to study, but find I have so many mental disturbances, things that annoy me, that I waste much valuable time in preparing for concentration."

Study is a combination of observation and analysis. It is obvious that one must see that which he is to study, but observation alone is not sufficient. For analogy—in a stroll after dinner on some warm summer evening, we observe many things: children playing, dogs chasing each other,

other strollers, passing cars, persons seated in front of their homes on lawns. We equally have auditory and olfactory impressions. We hear distant train whistles, voices of persons talking in the shadows of some cool garden. We smell the scent of flowers and moist earth. However, two days later, we cannot definitely recall any of the experiences of the evening's stroll, the reason being that we merely casually observed, we didn't study the conditions we encountered. When we study, we hold a thing in our consciousness not just to observe it, but to analyze it, to examine it carefully until its nature is known to us, or until we believe we thoroughly comprehend it.

If ours is visual study, then it requires visual concentration. We focalize our consciousness upon the thing, making the consciousness sensitive to the impressions received by the eye, and that come from the thing being studied. Through volition, we not only make our other senses dormant, or nearly so, by excluding their impressions, but we will permit no other visual impressions to enter our consciousness, which are not related to that which is being studied. In addition to registering the impressions of the thing observed, we absorb the concepts of our conclusions, the result of analyzing the thing observed. For example, if we read the question, in conjunction with some study: "What animal looks like a horse, but has its body covered with dark brown bands?", to our minds would come the answer—a zebra. This deduction, the result of thought, would have become as much a part of the study factors and be as important as the question which we read. A mere observation of the question, without the subsequent thought, would not adduce the answer. When we study something, therefore, we combine what we see with a thorough understanding of it, and we become as conscious of the understanding as we do of the visual impressions.

Concisely then, to study is to *know a thing* as well as just to perceive it. If when we study we are not *contemplating* as well as perceiving, we are not studying at all, and our reading will do us little good. *Too many persons confuse reading with studying.* One who reads may be far from being a student. The process of reading is a tool, an important one of course, but nevertheless just a tool employed by the student. As everyone who uses a hammer is not a carpenter, so readers are not all students. Ordinarily when we read a newspaper we are not studying, we are just letting the words, which are symbols of thoughts, form ideas in our consciousness. We are not stressing any one word or idea more than the other. Our consciousness is definitely in a passive state. Our concentration is not upon the ideas but the words. If we remember one account of

the many we may read in the daily newspaper more than another, it is because its ideas, through association, have aroused other ideas in our memory, which we previously had and which engender emotions or sentiments that cause that particular account to be remembered. If there is nothing particularly exciting or interesting in the daily newspaper, which means nothing that corresponds to our likes or dislikes, or arouses our emotions, we will never remember the next day what we read in it. All of this, we repeat, is because we read, not study the newspapers. If we read the newspaper with the intent of relating its contents to another, then we would concentrate on the ideas so that we would be certain to understand them and each impression would be registered in our consciousness.

All of the above then constitutes study. The two principal factors are *perception* and *contemplation*. A student can test himself easily. When you have finished reading some study matter, if you cannot repeat audibly, or even inaudibly, to yourself what you have read, you haven't truly studied it. It is not necessary to memorize the words, but the ideas should be firmly fixed in your consciousness, and you should know what you have read, not the exact words, but the thoughts conveyed to you by the writer or author. Persons who do considerable *light reading*, such as popular fiction, magazines, novels, or just daily newspaper accounts, depreciate their power of concentration. Such reading requires no concentration; the ideas just reach the threshold of consciousness and no further; they remain just long enough to be woven by the author into a pattern of circumstances, and the conclusion is formed by the author himself for the reader. The reader is required to use no powers of analysis or reason, just to observe, to see. He forms a lazy reading habit; his eyes skim words and pick up surface ideas. If they are not easily perceivable and comprehensive, he passes on, forgetting instantaneously the words read. When such a person is obliged to read a text which requires contemplation, where he must provide the answer himself and form the words into ideas, the result of his own interpretations, he is either confused or annoyed, or both, and it seems very difficult to him. Such readers like to coast through literature instead of walking or climbing through it.

It requires a little more work to study, but the satisfaction is so much greater, the experiences remain in your consciousness; you are aware of your mental expansion, of the *knowledge* that you have acquired, which is a lasting and not just a momentary pleasure. The more one studies, the easier it becomes. *Good students can eventually study as easily as one ordinarily just reads.* That sometimes confuses a reader. He observes a

student reading a text book, seemingly with as little effort as he reads a novel, and he thinks the student is just reading as he does. He doesn't realize that the student has developed a process of studying; that is, he doesn't realize it until he attempts it himself. Students have trained their objective powers so that they simultaneously analyze, contemplate, and comprehend as they observe.

It is not unusual to hear a person say: "I read and reread the page over and over, and I could not remember what I had read." Such a statement reveals poor concentration. Never pass on to another paragraph until the meaning of the present one is known to you. Psychologically we can be aware of only one thing at a time. This does not often seem true, because we think we are hearing or observing two or more things at a time, but in reality our consciousness is just rapidly alternating from one group of impressions to another. Such rapid alternation of our consciousness interferes with concentration and prevents us from focalizing our consciousness on certain impressions to comprehend and register them thoroughly.

You must shut out of mind any extraneous thoughts when studying. You must not listen to or think of anything not related to the ideas conveyed by the text being studied. Reading fast is of no avail unless the ideas firmly register themselves in the mind as you read. It is better to take an hour to read six pages like these, and *remember the contents*, than to read them in fifteen minutes and one hour later not recall anything you have read. Since concentration is essential to study, you must avoid anything that will disturb it. Some persons have such strong will power that they can focalize their consciousness so that it can exclude all impressions, no matter how strong, except the ones desired. Since most persons do not possess such powers, it is best to create a favorable study condition. Motion is a very strong visual stimulus. It is exceedingly difficult to concentrate if there are things in motion within the range of our vision, or which cause changes of shadow patterns. Motion arouses the instinct of self-preservation, and we involuntarily look up to see what is moving. Consequently, do not sit near a window where persons or cars or anything in motion can be seen, or that will cast shadows which the eye will discern, for you will be greatly disturbed. Changing electric signs that cause an increase or diminishing in light are disturbing as well.

Try also to isolate yourself from sounds that command attention. Footsteps going up and down stairs or along a hallway, or indistinct voices in another room prevent concentration. Further try

and have the room temperature as near seventy degrees as possible. Heat and cold stimuli interfere with concentration, as do any somatic irritations, such as tight clothes, shoes, collars, vests; physical incapacities, even of a minor nature, such as headaches, toothaches, or chapped skin also prevent study. Create an environment that will have an agreeable atmosphere, if it is at all possible. *Your sanctum can be very simple*, even a small closet-like room with simple furniture, or practically no furniture at all can be made conducive to study. We repeat, the plainer the room the better. An elaborately furnished room suggests to the mind a trend of ideas, and it causes the concentration to deviate from the matter at hand. A student finds himself constantly obliged to bring his attention back to that with which he is concerned. Books, terrestrial globes, maps, a good painting, in fact all of that which by its nature suggests *contemplation and a studious attitude of mind* form an ideal surrounding. That is why when we enter a public or private library we feel inclined toward reading and contemplation.

Study is a habit. The more we study the more effortless and effectual it becomes. Like all habits, it is dependent upon repetition—*doing it over and over again*. Further, the more we study the more we enjoy it. Whereas study at first, may seem laborious and something from which the mind strives to escape, later when the habit is definitely established, to miss a study night or period finds one disturbed and ill at ease. *Make up your mind to study and not just read*, and find out how much more benefit you will derive from the process.—X.

Light and Sound Vibrations

A reference is made in the earlier degrees to the fact that music might be considered a universal language, because anyone, regardless of his speech or native tongue, can understand music to a certain extent.

I presume it was this reference that brought a Frater to raise the question as to why music is a universal language. Why, for example, can an individual understand any music without explanation—either comprehensively or partially—any more than he could understand any language without explanation? The question resolves itself into a consideration of many factors. In the first place, we know that the perception of all things through our physical senses is based upon vibrations. Vibrations, we might state, are the component parts of all things. Insofar as Rosicrucian terminology is concerned, we call the vibrations that bring about matter, spirit, and these spirit

vibrations exist throughout the universe—some of them perceptible to animal and man, and some not.

Those who have studied the chart that accompanies one of the lessons of the early Temple degrees are familiar with the fact that when the entire scope of vibrations is considered, comparatively few lie within the range of human perception. By that we mean that our five physical senses are attuned to certain types of vibrations. When vibrations of a certain wave length reach the ear they are translated by the brain into sound. When other vibrations reach the eye we are conscious of light and are able to see. The same is true with the other physical senses, but it must be remembered always that the vibrations that lie outside, between, before, or beyond the vibrations that we perceive with our physical senses are just as truly existent as those which we perceive.

Take the sense of sight, for example. The color of the lowest vibratory frequency that we perceive is red, but in the field of therapeutics and photography, citing these as two illustrations, infrared—the vibrations of light just below our field of perception—is known to exist and have certain useful qualities. The same applies to vibrations above the sense of sight, such as ultra-violet and X-ray. We have some knowledge of their behavior, but we do not perceive them directly; we perceive only certain effects. The fact that must be borne in mind is that the sense organs act only as recipients of vibrations which are transmitted to our brain, and we perceive in our consciousness the effect of these vibrations.

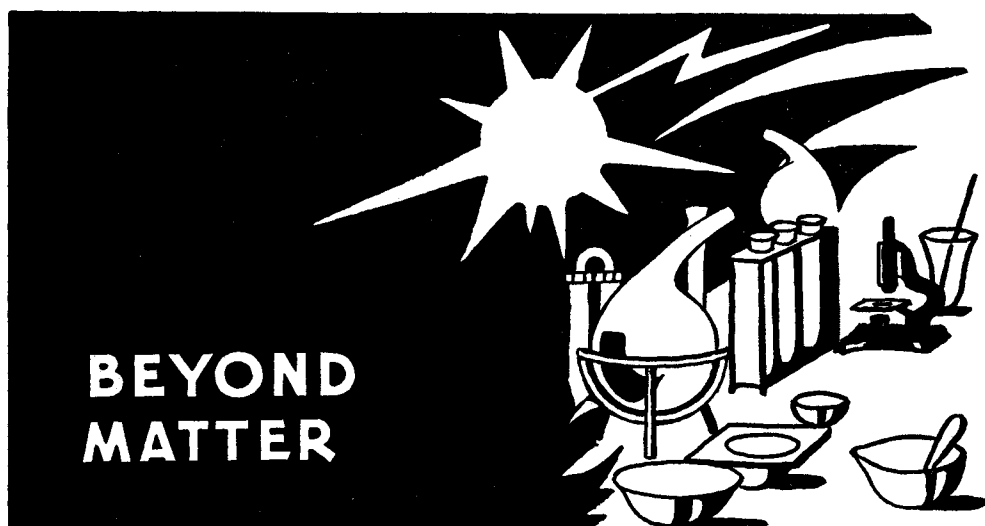
During the Rose-Croix University session recently completed, a local doctor who had been invited to address the student body on the subject of sight, and perception of light and color, pointed out a very significant fact for Rosicrucians; that is, that even though the eye is a very sensitive organ for the perception of those vibrations which are transmitted into light, we do not see with the eye—we see with the mind. It is only when those vibrations which are received by the eye are transmitted to the brain that the sensation of sight becomes known. This doctor illustrated the point very well by telling the experiences of a young man of unusually high intelligence who had been blind since birth and by surgical operation became able to see at about his eighteenth or nineteenth year. Even though his eyes functioned normally, or approximately so, he was unable to see because his mind had not been trained to use those vibrations. For example, he had no idea of the perception of space. When looking out of a window, he could not understand why he could not touch the buildings across the street; he could only perceive space by looking through it. Also, when

a foot ruler and a yardstick were laid on a table before him, and he was told they were both there, he could not distinguish which was the foot ruler and which was the yardstick by looking at them; he had to feel them. In other words, although he saw them as well as you or I, he had not learned yet to see with his mind, and the fact is that he is still being trained by those capable of doing so to coordinate all his perceptive faculties in his mind and consciousness in order to be able to use them.

Now we have deviated from the original subject in order to discuss vibrations that we perceive. What has been said concerning the eye applies to the ear, and what we hear can be classified into two factors—noise and tone. The vibrations producing those two factors are those which register upon the nerve-endings of the ear. What makes the ear sensitive to vibrations of noises and tone can no more be determined than it can be determined why the eye is sensitive to vibrations of light, but because the ear is so built as to perceive these two factors, man can interpret tone and noise on the basis of his experience.

Now speech is a combination of the two. It is artificial, man-made, and thereby we understand why man must learn speech—because he must learn the combinations of tones and noises that have combined to give man a medium of expression through the vocal cords. Tone, on the other hand, is recognized by the ear and accepted by the mind without explanation. Surely tone must be closely related to some higher vibrations; not in that they are “high vibrations” in the technical sense, but they have affinity with vibrations that exist on another plane, because even from the most simple aborigines to the most highly civilized of men, the tendency has been to express emotions in terms of music. Some of the most primitive music carries melody and tone quality, because it is man’s true reaction to conditions about him. Therefore, all who enjoy music find certain inspiration and relaxation in it, and where it is enjoyed it should be cultivated because it is conducive to man’s general well being.

This has not been an attempt to cover the subject of vibrations of sight or auditory perception thoroughly, but it does open a field of thought for all who are interested in this subject.—A.



THE HUMAN BODY, though composed of the elements of the earth, is infused with an ethereal force. The mass of matter of which man is, when so infused, becomes a vibrant, self conscious being. Through environment, wrong thinking and abuse of natural laws, discordance may arise in the body of man. These disorders disturb the material, chemical nature of man, producing DISEASE and ILL HEALTH. BEYOND MATTER, in man, is this life force perfect in nature, undisturbed by physical abuse. This Cosmic power when properly directed HEALS and repairs the body in which it resides. It is this POWER that man MUST DEPEND UPON for recovery of health.

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The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of Aug. 24th, 1912

Vol. XI OCTOBER, 1940 No. 2

SONNET OF SEVEN CREEDS

"Be pure," said Zoroaster, "Pure as fire,"
"Be just," said Jahveh, "Just as him that speaks,"
"Be wise," said Buddha, "Wiser than desire,"
"Be beautiful," said Orpheus to his Greeks.
"Be loving," said the founder of our creed,
"Be true," commanded the Osirian three,
"Be one with me," said Brahma, "and indeed
Thou shalt be one with all, and all with thee."
Lo, as the seven colored rays unite
To form one ray of pure and perfect light,
So in the mystic sunlight of the soul
The seven creeds become the perfect whole:
Pure, just and wise, and beautiful, and kind
True, and united in the Cosmic mind.

—Anonymous.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

Rosicrucians of the Americas who journey abroad, particularly to the countries of Europe, upon their return have often reproached the Order because of its inaccessibility in those lands. Frequently they have related that their faith in the Rosicrucian Order had been severely strained by the surreptitious methods employed by the Fraternity in the countries they visited. When speaking to anyone, some have said, about the whereabouts of the Lodge or its principal officers, the listener would shrug his shoulders, stare off in the distance, avoiding the speaker's eyes, and obviously evading the divulging of any information. This, admittedly, is most vexing, but it is not intended to be insulting, a display of indifference to the entreaty, or a playing with the emotions and patience of the inquirer. Frankly, it is an innate caution, born of personal experiences or ones that have been related.

In most of the countries of Europe, England and the Scandinavian lands excepted, even for years before the rise to power of the present ideologies, freedom was a much qualified status for the average citizen. The word meant one thing, in fact, as we interpret it, but the application of it to the lives of the citizens meant quite another. However, no man or woman who wishes to be a part of society, of a progressive and civilized congregation of individuals, can ever expect to enjoy, or even experience, *complete freedom* of speech, religion, assembly, and choice of action. Even in our great democracies, where the freedom of man is vaunted the loudest, it has very noticeable restrictions. We cannot speak or write as we may be inclined about another without eventually encountering the libel laws of a state, and being sued for defamation of character. We cannot become too vitriolic in our condemnation of what we may consider to be unjust governmental policies and law enforcements without treading dangerously close to the line of seditious language. We cannot assemble where and when we want without often obtaining police permits. Then again, we are entirely forbidden from assembling some places under any circumstances. If we insist, we risk a charge against us of illegal entry, possibly unlawful trespass or disturbing the peace. However, we of the democracies insist that we are still a *free* people. It is because we still have the good judgment to be able to distinguish between a hyperbolic freedom and a necessarily qualified one. We each relinquish to the state some of our own freedom, so that it may have

enough power to enforce the most essential requirements of our desired independence. Admittedly, it is a problem of how much personal freedom we must relinquish to the state to protect what we have left from violation by our fellows.

In Europe for many decades the individual's personal freedom has been skeletal. The meat has been taken over entirely by the state. In most of the countries on the continent of Europe, religious freedom was a guarantee the individual was to receive in consideration of certain lesser freedoms he transferred to the state. Under the general heading of this religious freedom was the right to affiliate with secret societies, clubs, fraternities and orders which were not seditious—or, in some instances, not political or immoral in their precepts or practices—and which did not disturb the peace of the community. Generally this is the same extent of authority granted Americans, but in most of the countries of Europe it has been a sham law. Members of mystical, occult and fraternal orders, it is true, were permitted to meet. The membership would assemble and hold sessions, and the individuals would not be imprisoned for so doing, but they would be *harassed*, and this harassing of the affiliates would eventually amount to a persecution.

With most of the nations of Europe, the separation of state and church has been a formal decree on the statute books, and an outward semblance of the independence of both. In fact, however, the political reins were held by church dignitaries or their avowed agents. These coadjutors were assigned key positions where they could keep under surveillance those whose attitudes or lives were not entirely compatible with ecclesiastical policies. In other words, these agents occupied positions of trust, in the post office, customs, health and police departments, as well as supervising the circulation and accession of the books of public libraries. Secret societies and fraternal orders such as the Rosicrucians, the Freemasons, the Martinists, the Hermetic and Esoteric brotherhoods, were definitely considered by the church as heretic bodies, and by their very existence, no matter how innocuous their conduct, a menace, possibly not to the institution but to certain of its dogmas. Every form of their proselyting was considered competitive. An edict prohibiting the functioning of these orders and societies by the state during more recent times would have been untimely, lacking in diplomacy, for it would have been considered an arrogant form of suppression. Such an act would have put

the ecclesiastics in a position of displaying injustice. Consequently, more subtle methods were employed. Any person who was a government employee—for example, in the customs department—who was so indiscreet as to wear an insignia or emblem of his fraternal membership, which identified him with one of these societies, was discharged, no matter how competent, for some non-existent fault or some act of negligible consequence. The fact that it was because of his affiliation with some order was never openly declared or written, but the inferences always caused the discharged employee to know the real motive. There was no military censorship of the mails, but there was a secret analysis and inspection of the exterior of the envelopes as to the source and point of origin of their contents. Nothing definite could be pointed to, revealing this secret censorship, but the circumstantial evidence made it very obvious. Members of fraternal orders holding political or other positions of importance which could be controlled by the state—which in turn was influenced by the religious powers—and who were so naive as to continue to receive correspondence in envelopes bearing the symbols or name of the fraternal order not favored by these church dignitaries, eventually paid the price of their negligence. Demotion or discharge was inevitable.

This is not an assumption or a bigoted statement. This is a matter of personal experience and knowledge. The writer recalls his visit to Vienna a few years ago. He had an appointment with a high officer of the Rosicrucian Order of Austria. He visited his home, which was in one of the large residential districts of the city. It was a modest apartment containing many windows and walls which were quite apparently anything but absolutely soundproof. Whenever he attempted to discuss intimate matters pertaining to the affairs of the Order in that country this Rosicrucian would say, "We will discuss that later, not here, please." In the afternoon, when walking through one of the large parks of the city, he suddenly stopped before a bench, the approaches to which were all quite visible for a considerable distance. "Here," he said, "we can speak quite freely. I dare not chance," he continued, "being overheard, for fear I will sacrifice my position if I am." In private life he was an important government employee. Not only were government employees who were Rosicrucians, Freemasons or Martinists so affected, but also individuals in private business. A retail merchant who inadvertently let it be known that he was a member of one of these orders or their allied movements found himself suddenly boycotted. His business would decrease to a point where, if he did not move to another city, he would be ruined. His

leaving the city was no guarantee of protection, for his reputation as a member of a fraternal order would in some mysterious way follow him, and he would experience a repetition of the same unfortunate events.

As for the lodge quarters in a city, no realtor or owner of property would risk renting or selling his property to one of the fraternal orders such as named above, if he knew it was to be used by them. And yet, we repeat, in those countries there was no official ban on the existence of these fraternal orders. The lodges frequently, if they rented their premises, had to conceal their true activities behind a false front. In the front part of the building would be perhaps a cafe or bookstore or some other small retail establishment. Behind it, in one of the adjoining rooms, perhaps unknown to the patronage, would be the chamber in which the temple or lodge room was arranged. Then there was always the danger that the flow of persons in and out on the occasion of convocations or ceremonies might arouse suspicion. The writer also recalls that in one of the Rosicrucian lodges which he visited on the continent of Europe, not more than three of us, at one time, were permitted to enter the front of the establishment behind which the lodge was located. A period of a few minutes would have to elapse before another two or three members would dare to enter. There was no such thing as a large ingress or egress of members. If there had been, it would only have meant that the place would be investigated by the police. The police would, of course, ascertain that it was a legitimate order and legally its membership would have a right to meet and to hold convocations. However, some time after his report had been filed with his superiors, the insidious campaign would begin. Members of the order would actually be shadowed, as if they were criminals, so that their residences could be determined; or boldly, on some excuse, the entire roster of names and files of the order would be seized. A few weeks later they would be returned, with an official apology, but the damage would have been done. All the names of the membership would have been secured and transferred to those whose duty it would be to harass them, and eventually would come, for the individuals, discharge from employment, boycott of business or trade, and ostracization.

Outwardly these nations of people were *free*, and they were taking their place among the nations of *free people* throughout the world. Today there is no attempt at concealment of the suppression. The world conflagration that exists has become license to disregard any pretext of tolerance. Americans, for example, hear of the current brazen suppression and they *presume* that it is a new outrage committed by the present mili-

tary oppressors. It is, in fact, but a continuation of the attempt to suppress light, brought out into the open. It is not even really another example of history repeating itself, for the suppression has never entirely ceased. The most we can say is that history is repeating itself insofar as the outward display of the attack and suppression is concerned. *The recent edict by the French Government at Vichy*, disorganizing and banning the Rosicrucians, Freemasons, and all secret societies throughout France, is only the outward positive expression of what has been indirectly and surreptitiously conducted for years. The difference between now and before the edict is that at present the followers will be imprisoned, if they meet. Is it any wonder, therefore, that AMORC members who have visited the countries of Europe in the past have found it *difficult* to locate Rosicrucian Temples, officers and members?

To be a member of the Rosicrucian Order has always required courage, since the time of its inception. It has never been an association for those weak in will. It has and does take courage to oppose ignorance, ridicule, derision and stagnant conservatism which look upon progress as a hostility to ease. The nominally interested Rosicrucian member has always been eliminated early in his affiliation. He has been easily influenced by what people say who are not in sympathy with the Order. He wants to avoid such embarrassment. He does not want to seem to be different from others because he is a member. He is afraid to meet such dangers as may arise because he happens to be a member. Such Rosicrucians are of little value to themselves, as they have not the courage of their convictions, and they are more than useless to the Order for they are most undependable in time of emergency or need. Further, such weak characters could hardly ever contribute anything to the enlightenment of man or to the glory of the Order. Time after time in recent centuries—it is not necessary to go back into antiquity for incidents — has the Rosicrucian Order come under an edict, religious or political, or both, of banishment and expulsion, because its powers for accomplishment, for the dissemination of knowledge, were feared. In the year 1735 it was outlawed by the Dutch States when the Sovereign was persuaded by ecclesiastical authorities to ban its activities. In 1737 the dissolute and pampered Louis XV had the Order banned in France and French Possessions. A year later, in 1738, Pope Clemente XII issued a bull of excommunication from the Church for all who were associated with the Rosicrucians in any capacity. Pope Benedict XIV renewed the bull of Clemente XII. In 1740, the Council of Berne, Switzerland, likewise prohibited the Rosicrucian Order in that country.

It is interesting to note, in connection with this, the origin of the phrase "Sub Rosa," which, literally translated, means "under the rose." This term definitely had its provenance in certain Rosicrucian activities during the middle of the Seventeenth Century when there was much opposition to the Order after it had publicly proclaimed itself in such tracts as the *Fama Fraternitatis*, *Fama Confessio*, and the *Chymical Marriage*. The meeting places of the brethren had to be changed frequently and kept very secret. When one of the brethren wished to meet with his fellows or the Master wished to communicate something to the members, a wreath of roses, as a sign, would be hung above a table or on the back of a chair in the tavern which was often the general public meeting place. The brethren would assemble in some room closeted off from the general public. From the center of the room would be suspended a rose, or frequently the Rosy Cross emblem. Beneath it the Master or member would impart to another or others his message. Being communicated "under the rose" meant that it was a secret communication; hence the term "Sub Rosa."

Let it be realized that the forces of darkness, oppression and suppression welcome every national or international situation as an opportunity by which, under one guise or another, they may gain their malevolent ends. Fear of war or internal corruption always brings as a consequent among the peoples of a land, or lands, hysteria or near panic, and mistrust and suspicion of each other. Under such circumstances it is easy to accuse an organization or an order of improper conduct, of which it may be innocent, and cause excitable peoples to demand its suppression or disbandment. Peoples' minds at such times are inflamed. Their reason and good judgment are suspended. Their consciousness is fertile ground for the insidious whispering campaigns of those who have reason to suppress fraternal orders and societies.

The Rosicrucian Order has always prided itself on being a patriotic body in this and every land in which it existed, it has always recognized and supported every government which in turn expressed the will of the people. At no time has it allowed itself to be used as a vehicle for what may be termed treasonous activities. Consequently it and all orders and societies of like nature and conduct have every right to existence. It is your duty, therefore, ever to be on the alert for any kind of legislation which may be introduced in your country and which may be framed as patriotic, and on one pretext or another be designed to suppress or suspend the activities of all duly constituted fraternal orders such as named above, and those of like nature in your respective countries. You must know that there would lurk

behind such legislation a deceptive purpose. It is your duty, we repeat, to fight to the best of your ability as a member, or as a sympathizer with such orders, and as a law-abiding citizen of your country, in behalf of true freedom.

Faternally,

RALPH M. LEWIS,
Imperator.

Johannes Kelpius

A Soror has written questions concerning some of the very early activities of the Rosicrucians in the Western World, and particularly concerning Johannes Kelpius, who was the leader and, in fact, the head of the organization in this country when it first came to the Western World in 1694. Johannes Kelpius, from the information we have concerning him, was truly a mystic. His abilities were varied, and his zeal to accomplish the purposes to which he had set himself seems to have been the most powerful force in his existence. Kelpius was a devout Christian, and in addition to his leadership of the early Rosicrucians in what is now this country, he was closely connected with certain religious activities. In fact, some historical sources would only recognize him as a religious leader. However, at that time, as in all times, Rosicrucianism was not a religion in itself. However, in many cases its leaders have been active in certain religious work and, in fact, leaders in their own denominations. The fact that Johannes Kelpius was a devout Christian and a leader of a sect known as Pietists, who because of restriction of religious worship left Europe and came to America, does not in any way modify his work as a Rosicrucian.

It seems from the historical sources to which we have access that Johann Jacob Zimmerman was the leader of the group in Germany who decided to migrate to Pennsylvania with a group made up of pietists, among whom were also Rosicrucians, because they wished to reach a land where religious worship was unrestricted, and to establish in the New World a nucleus of the mystic fraternity which they supported. Zimmerman passed through transition after arrival in Holland, almost on the eve of their departure to the New World. The leadership of the group then fell to Johannes Kelpius, who proceeded to England and later to Pennsylvania. The group landed in Philadelphia on June 23, 1694 and proceeded to the office of Benjamin Fletcher, who was the Captain-General of Pennsylvania, for the purpose of explaining their reasons for coming through the colony and procuring their permission for establishing themselves in Pennsylvania. They then proceeded to what was then known as

Germantown, now a section of Philadelphia, to establish themselves.

As stated before, the activities of the group were known to the public namely through their religious affiliations. However, it was well known among all settlers in provincial Pennsylvania that they and certain other groups seemed to practice strange and mystic rites. These rites, of course, were not explained to the uninitiated and, consequently, various conflicting stories in the minds of those not connected with their activities became prevalent. We understand now, of course, that these so-called rites referred to by outsiders constituted the secret work and practices of the fraternity.

Johannes Kelpius gave all his energy mentally and physically to the promotion of the work to which he had dedicated himself. Like many other mystics, he failed to take into consideration the limits of his own physical ability. Burning the candle at both ends, he passed through transition comparatively young, but from the time he landed in America—and probably for years before—he had devoted himself to the understanding of those mystic principles which he felt necessary to bring to others. When or where he was initiated into the Rosicrucian Fraternity no one knows, although he studied and travelled in many parts of Europe where, at that time, there is good reason to believe the Rosicrucians were well known. We know that it was his practice to give much time and attention to concentration, meditation, and contemplation. In fact, he retired to a cave periodically for such meditation, and that cave, which I have seen myself, is known as Kelpius' Cave, and still exists in Fairmont Park in Philadelphia.

There was also built a tabernacle, as it was called, which to the profane seemed to be only for the purpose of religious worship, but it is known that in a section built near the top of the tabernacle there were astronomical instruments, and many believe there was also an alchemical laboratory. Here Kelpius and those closely associated with him studied the laws of the Heavens and of Nature and consulted all forces of the universe within their knowledge regarding the work they should do. Just what their contributions in this research were I am unable to state at this time.

We know also that Johannes Kelpius was extremely interested in education and that he not only instructed or arranged for instruction for the children of his followers, but he also did teaching himself and permitted children from many other groups in Pennsylvania to attend such instruction. Julius Friedrich Sachse, a member of the Historical Society of Pennsylvania, is one of the few men who have contributed the result of

their research of this mystic group in Pennsylvania. He published a limited edition of a number of books, most of which are now out of print. As a result of his research, we know a great deal concerning the activities of Kelpius and his followers that might otherwise never have been discovered. To point out some of the convictions and ideals of Kelpius, I am going to quote from a chapter in Mr. Sachse's book, "The Pietists of Provincial Pennsylvania." The beginning of this quotation is an account which he discovered from the writings of Heinrich Melchior Mühlenberg in Saxony, who gives an account as submitted to him of the transition of Kelpius, who was known as the Magister of the group which he led:

"Kelpius among other things was of the firm belief that he would not die a natural death, and that his body would not decay, but that he would be transformed, transfigured, overshadowed and, like Elijah, be translated bodily into the spiritual world.

"As his last hours drew near and the forerunners of dissolution, the Magister spent three long days and nights in praying to God, struggling and supplicating that, in his case, the Lord would receive him bodily as he did Enoch and Elias of old, and that there might be no actual dissolution, but that body and soul might remain intact and be transfigured and received in the flesh.

"At last, on the third day, after a long silence he ceased his pleadings, and, addressing himself to his faithful famulus, said: 'My Beloved Daniel, I am not to attain that which I aspired unto. I have received my answer. It is that dust I am, and to dust I am to return. It is ordained that I shall die like unto all children of Adam.'

"Kelpius thereupon handed Geissler a box or casket, which was well secured and sealed, and told him to carry it to the Schuylkill, where the water was deep, and cast it into the river. Geissler took the casket as far as the river bank, and being of somewhat an inquisitive nature, concluded to hide the casket until after his master's death, and then possess himself of the secret of its contents.

"Upon his return Kelpius raised himself up and, with outstretched hands, pointing to his famulus, looked him sharply in the eyes, and said: 'Daniel, thou hast not done as I bid thee, nor hast thou cast the casket into the river, but hast hidden it near the shore.' Geissler, now more than ever convinced of the occult powers of the dying Magister, without even stammering an excuse, hurried to the river bank, and threw the casket into the water as he was bidden.

"The Manuscript goes on to state that as the mysterious casket touched the water the 'Arcanum' exploded, and for a time flashes of

lightning and peals like unto thunder came from out of the water.

"When Geissler again return to the bedside of Kelpius at the Tabernacle, the latter told him that now was accomplished the task he had given him. A few days after this episode the pious Magister entered into rest. All tradition seems to agree that his remains were consigned to a grave within the orchard or garden belonging to the Tabernacle over which he had so long and faithfully presided.

"Such of the brethren as were left of the original Community performed the last rites according to the *impressive ritual of the Mystic Fraternity*. (Ed. Note: Italics ours)

"It was shortly before sunset that the cortege with the bier solemnly filed out of the Saal of the Tabernacle, the Mystics chanting a solemn 'De Profundis,' ranging themselves in a circle around the open grave. The coffin was then placed over the opening until the orb of day was far down in the west. As the last rays were seen, at a given signal from Seelig, who was now Magister, the body was lowered into the grave. At the same instant a snow-white dove was released from a hamper, and winged its flight heavenward; while the Brethren looking upward and with uplifted hands, repeated thrice the invocation: 'God grant him a blessed resurrection'."

The following is a eulogy given of Kelpius, taken from an old manuscript:

"Kelpius, educated in one of the most distinguished Universities of Europe, and having had advantage of the best resources for the acquirement of knowledge, was calculated to edify and enlighten those who resorted to him for information. He had particularly made great progress in the study of ancient lore, and was quite proficient in theology. He was intimately acquainted with the principal works of the Rabbins, the Heathen and Stoic philosophers, the Fathers of the Christian Church, and the Reformers. He was conversant with the writings of Tertullian, St. Jerome, St. Augustine, St. Cyprian, Chrysostom, Ambrose, Tauler, Eck, Myconius, Carlstadt, Hedio, Faber, Osiander, Luther, Zwingle and others, whose opinions he would frequently analyze and expound with much animation. He was also a strict disciplinarian, and kept attention constantly directed inwards upon self. To know self, he contended, is the first and most essential of all knowledge. Thales the Milesian, he maintained, was the author of the precept, 'Know thyself,' which was adopted by Chilo the Lacedaemonian, and is one of the three inscriptions which, according to Pliny, was consecrated at Delphos by golden letters, and acquired the authority of a divine oracle; it was supposed to have been given by Apollo, of which opinion

Cicero has left a record. He directed a sedulous watchfulness over the temper, inclinations and passions, and applauded very much the Counsel of Marcus Aurelius; 'Look within; for within is the fountain of good.'

"Thus lived and died Johann Kelpius, the first Magister of the Theosophical Community on the Wissahickon, whose history is so filled with romance and mystery. Learned and devout, he sacrificed his life in the interests of humanity, and in preparing himself and his followers for the millennium which he believed was near at hand."

I am sure that every Rosicrucian will read in these quotations from the works of Mr. Sachse principles which are somewhat veiled. Although Kelpius was a devout Christian and believed in Christian doctrine, I am sure that the millennium which he anticipated was not that which is ordinarily accepted in orthodox religious doctrine—that is, the millennium to him was the establishing of the Kingdom of Heaven within men's souls to the point where that would become the true character of all men on earth. I further believe that the reference to the fact that he anticipated being taken bodily into a higher plane as Elijah was, also has a veiled meaning. However, whether or not he believed in some of these points literally has no bearing upon the organization, for he had, as have all of us, his own rights to his religious convictions.—A

Personal Magnetism

A Soror has asked, "How can the Rosicrucian teachings assist in the development of personal magnetism?" Before considering this question in the light of the Rosicrucian teachings, it would be well to attempt some definition of personal magnetism. In preparing to answer this question, I have looked in a number of sources to find an adequate definition of personal magnetism, with the result that to me there appears to be no concise or complete definition. It seems that personal magnetism, like other terms used by schools of popular psychology, has taken on the meaning which has been assigned to it by the particular writer or individual discussing the subject at the moment. Personal magnetism has come to mean, in a general way, the qualities of an individual's personality which help him to fit himself to his environment. This definition—in fact, statement—can hardly be considered as a definition, because it considers the subject in the broadest sense of the word. It would be hard to point out, for example, the amount of personal magnetism an individual seems to possess. It is an abstract quality that comes as a composite of all the traits,

ideals, background that have gone to make up an individual as he is at the present moment.

In a narrower sense of the word we would consider personal magnetism as the ability of the individual to attract others and to make himself attractive, insofar as this attraction would help him in every phase of adjustment. For example: A good salesman certainly needs personal magnetism if he is to sell himself as well as his product to the individual whom he contacts. I think every individual has had the experience of coming in contact with a salesman who has almost—or, in some cases, completely—succeeded in selling him something which he had no intention of buying previous to the contact of this salesman. That might be called salesmanship, but it seems to me that it is more of an illustration of what real personal magnetism is, in that not only the product itself was considered, but the appeal given by the individual offering the article for sale was sufficient to bring one's point of view to agree with that of the salesman.

The word "magnetism" infers attraction; so, consequently, the development of personal magnetism is based upon the development of all those qualities that will bring us the ability to attract others, and, in fact, to attract things to our environment. Now, from a Rosicrucian standpoint there is more to personal magnetism when considered from this viewpoint than merely an attitude of mind. How often have you had the experience of meeting an individual for the first time and receiving a definite impression as to that individual's character, ideals, and general outlook on life, and at the same instant formulated your own opinion of whether you will like or dislike that individual. Experience has probably shown you that sometimes your conclusion was right, and sometimes it was in error. Did you ever stop to analyze what brought about such a conclusion upon your part? Some would say that it is merely a decision of the objective mind. This, no doubt, does play a great part in causing us to draw conclusions—that is, we may without remembering it see in the individual whom we contact a characteristic which we have contacted before in another individual, which was either favorable or unfavorable to us, but we cannot base all such conclusions upon objective thinking alone.

Subjective impressions may come to us, but probably more than anything else we are influenced because of the aura of the person. Now—as is definitely explained in the monographs at the proper points in the studies—the aura constitutes a radiation about the body which is definitely influenced by the physical and mental makeup of the individual being—that is, those who become highly developed and make a special

study of the aura can diagnose physical and mental conditions with a certain degree of accuracy. Also, the aura will reveal to a certain extent the psychic development of an individual. As a rule, we only think of the aura as something in the possession of, or as an attribute of, the *other* person, not of *ourselves*, but the fact is that our own aura surrounds our body and everything which we perceive is in a sense "colored" by our own aura. To perceive anything visually we have to look through our aura. Everything we touch first passes through our aura before we come in contact with it physically; so, consequently, whatever may be the makeup of our individual aura is definitely reflected in our thinking, and everything that we perceive is modified by it.

The aura, therefore, is very complex, and incidentally, that is why the novice, or the neophyte, should not attempt to draw definite conclusions from the examination of another individual's aura when he becomes able to perceive it. Years of study and experience are necessary to become familiar with its complex composition. In connection with the subject under discussion here, when the auras of two individuals clash, there is definitely a resulting mental reaction upon the part of these two individuals. If they are harmonious, then that impression brought from the subjective to the objective minds would add to the objective conclusions in formulating whether we are going to like or dislike the individual just contacted. If the two auras entirely lack harmony with each other, this fact is also going to have a very definite part in our decision. A little thought upon these points will explain why sometimes a first impression that we will dislike a person whom we met may turn out to be wrong. This is because the auras are actually harmonious, but, as in the case of many of our daily decisions, we have let the opinion of the objective mind become predominant and become the cause of rendering a decision—that is, the objective reasoning viewpoint was that we would not like the individual, whereas the auras blending harmoniously indicated that there was a bond of unity and like purpose between them. The opposite also is true, of course.

Now, an individual who is mentally and physically in a state to which we refer in our monographs as "harmonium" certainly has an aura more adaptable to others than one whose mental life is somewhat in conflict between various ideals and purposes, and whose physical condition is not at its best. In other words, when harmonium exists in the body, the radiations composing the aura are also in harmony with Nature and God's Laws. The aura which is the most harmonious is the one which has the broadest adaptability—that is, it is the most in accord with

Nature's Laws and as a result will fit into more situations and conditions than one which is entirely out of harmony. Therefore, the important factor in a development of personal magnetism is the development of harmony and balance in our own lives.

This does not mean that an individual has to be a walking encyclopedia, but it does mean that his or her mental characteristics evidence truth, tolerance, charity, and love, and that he or she is striving toward physical well-being, and should he lack in any of these, the lack is compensated by a broad viewpoint and a consideration of the abilities left. I mention this, because some of the outstanding individuals who come to my mind as having what I would call the maximum of personal magnetism had physical defects. I knew one who was blind; one who had an artificial leg; one who had a serious deformity which was evident to the sight; one whose race was not my own, and yet these individuals had qualities of what I would call personal magnetism far in excess of the average individual; so my previous comments are not to infer that the lack of perfect physical condition will detract from personal magnetism, unless that lack dominates the mind of the individual, nor will a difference in such matters as race affect the magnetism one senses emanating from others. The individual who evidences personal magnetism in spite of physical conditions or differences is one who minimizes in his own thinking the physical aspect.

It might be said here that I have talked around the subject instead of coming directly to the point, but when we approach a subject as broad as this, there is no definite point. Personal magnetism is as broad as character itself, and Rosicrucianism can help to develop personal magnetism, because it teaches us how to develop the harmony between our body, mind and soul that the Creator wished to be established there. When that harmony is perfect, personal magnetism is a natural result—that is, it comes as another tool for us to use to be able to carry out our God-given destiny.—A

Obligations of Membership

Occasionally requests will come to the Department of Instruction, or Recording Department, that monographs be withheld, but the members will in good faith be very definite in stating that they wish to continue their active affiliation in the Order. By that they mean primarily that they will continue the payment of dues each month, but that for some time they do not wish to receive additional monographs. It is easily understood how, because of occupation or other matters

that might require his time, any student can from time to time get behind in his studies. It is for that reason that suggestions are made in the early degrees that in case one falls two or three monographs behind, he should make an effort to bring that work up to date by studying two or three monographs each week; but regardless of this particular point, we must concede that the problems of modern-day life occasionally force themselves upon us to the point that we cannot do all we wish to, and, because of economic necessity, our good resolves to study must sometimes be put aside. In such cases as this, we are always pleased to make a reasonable adjustment—that is, we will withhold the monographs of a member for a period of thirty, sixty, or ninety days, at the end of which time the monographs will automatically be resumed.

Of course, all members are familiar with the fact that their contribution of dues is their means of contributing to the physical expenses of the Order, and in return entitles them to all membership privileges. In other words, the dues are not a payment for the weekly monographs and the monthly "Rosicrucian Digest." These are merely the physical means by which vital factors of membership are made available to the individual. Such a necessity as that which prompted the request mentioned above occasionally happens to any member and is legitimate, but the request which brought this subject to my attention was one from a member who stated that he was an enthusiastic member of the Order; that he was in full accord with the organization's principles, teachings and policies, and that furthermore, great benefit had come as a result of study and affiliation, but that he wished now not to receive monographs for an indefinite period of time; but at the same time he wished to show his interest by continuing his dues and in all other ways be an active member. This is appreciated, but it is based upon an erroneous conception upon the part of this Frater. We are so used to measuring everything we have, or which we anticipate having, in terms of dollars and cents that we think the only obligation of Rosicrucian membership is the dollars and cents constituting dues.

Now, I am not trying to state that the financial obligation is an unimportant one, because, naturally, the organization could not function insofar as its physical activities are concerned without the financial obligations of its members being met. After all, such items as paper, envelopes, postage and salaries of employees must be paid, or the work of the organization in this modern world could not continue. This necessity, however, must not be interpreted in the minds of members as being the only membership obligation. In addition to the financial obligation assumed by the

individual member to contribute to the physical welfare of the Order, there are other obligations. If this Frater, as was pointed out when his letter was answered, had derived benefit from the organization's teachings, had found them wholly in accord with his viewpoints, then surely he owed it to himself to become more and more efficient in the use of these principles, and as a general rule efficiency can only be attained by continued study and practice. Therefore, study of the organization's principles and a conscientious attempt to apply these principles is another obligation of membership. The organization provides the teachings to its members. The members in turn affiliate to gain this knowledge, and not to be Rosicrucians in name only, but to be—to the best of their ability—exponents of the principles taught, which can only be done by a continuance in the acquisition of Rosicrucian knowledge, and an attempt to apply consistently and conscientiously in their daily lives that which they are learning.

There are other obligations of membership besides contributions financially and that of study. We might say that both of these just mentioned are primarily for the benefit of the individual—that is, to make the organization's work available to him and for him to have and use the results of its work. But the individual member owes himself and the organization obligations in other forms, such as helping to promote the activities of the Order. We cannot be very proud of a thing which we do not wish to see develop. If we have gained benefit, then it is not only the desire of an average individual, but a duty to see that some other human being is equally benefited. Therefore, an obligation of Rosicrucian membership is attempting to carry the Order on to someone else.

Other obligations are more or less indirect phases of those already mentioned, such as conscientiousness. By conscientiousness we mean the objective attitude of the individual toward adapting his life as best he can to the ideals and principles that the organization offers. By conscientious application of our principles, we mean the attempt to use them systematically.

A Rosicrucian should also have the obligation of setting an example. That does not mean that a Rosicrucian should to everyone he meets be a "master," or be an example of the ultimate perfection that might come through the organization's teachings, but he should be an example of everything that is held high in the organization's principles. Such character traits are loyalty to the ideals to which he owes allegiance; loyalty to his country and flag; devotion to the high ideals of all religions, ethical, and moral teachings; tolerance in considering all things; love for his

fellow men in the broad sense and interpretation of the word; all these things to the best of our individual ability should be lived, not talked about, so that all those who contact us will see that an obligation of Rosicrucian membership is, after all, that of being a good citizen—a good citizen of the world or the human race, and a good citizen of the country in which we live.

So many things are mentioned in these comments, that it can clearly be seen that the obligations of Rosicrucian membership cannot be confined to a few isolated points. The obligations of Rosicrucian membership are the equivalent of obligations to Self. Each obligation, that is, can be examined carefully in the light of one's own conscience.—A

Are You Psychic?

This question was asked me by a Frater visiting at Rosicrucian Park a few days ago. I could not help but wonder what he expected my answer to be. Had I answered a direct "yes," I rather believe from previous conversation with the Frater that his challenge would have been, "Prove it." Had I answered "No," he might have challenged my ability to hold the office which I do. To his question possibly both answers would have been correct, depending upon what he defined as psychic. I presumed that he referred to psychic development, in which we are all trying to perfect ourselves. However, we must bear in mind that psychic development is not like physical growth. As a child grows from infancy to adulthood we can by use of the scales and a rule for the measuring of weight and height, as well as by various achievement and intelligence tests devised by educators, chart his growth to a certain extent. In other words, there are physical means of measuring physical growth and development; but there is no means physically, or no instrument, by which psychic development can be measured. In other words, we cannot measure a thing which is not physical in itself, but uses a physical medium.

To answer the question, "Are you psychic?," every human being could truly answer "yes." We are all psychic, because being psychic means being equipped with a subjective mind, with a soul, and with an ability to perceive through these sources. Therefore, the question is not whether or not we are psychic, but the extent to which we have allowed the psychic or soul qualities of our beings to develop themselves. When individuals discuss psychic development, it often sounds like they were discussing their last operation or some other physical condition. While I do not say this in a sense of criticism, the fact is that psychic development is something that does not well adapt

itself to discussion. It is one of those things that grow within us, if we fit ourselves to make it grow.

Therefore, let us consider in this discussion some factors that constitute psychic development. I am not going to enter here into a detailed discussion of how to develop these aptitudes, because after all, the whole of the Rosicrucian philosophy—that is, the complete instructions—are for that very purpose. Probably one of the first indications of psychic development is the ability to avail ourselves of our intuitive faculties. Intuition as it is understood by most of us is the voice of the subjective mind which, as previously stated, exists in any normal human being. Developing the intuition is a step in developing our psychic faculties, and the more we practice to depend upon intuition, the more we bring our subjective minds into harmony and accord with our objective faculties. This is why exercises in intuition are given very early in the organization's teachings, and it is why every student should continue to practice those exercises that lead toward its development.

The next phase is that of concentration. Concentration, like intuition, is something which few in the physical body ever attain to the point of complete perfection. It also is a quality or aptitude which constantly must be in the process of growth. Concentration is more closely related to psychic development, because it is the ability by which we can focus all our mental powers upon a certain point. Closely related with these are meditation and contemplation. They are the means by which we consider new knowledge, allow it to be, to use a popular term, "turned over in our minds." Not to take time for meditation and contemplation of what we gain in actual knowledge, and what we experience in intuitive flashes during concentration, would be the same as reaping a harvest but not storing it until the time it is needed.

These few factors are the fundamentals for the establishing of psychic development, and psychic development will indicate itself further in the abilities which we gain in order to accomplish certain things psychically and physically, as are presented in the higher degrees; such as, healing, projection, assumption, and so forth. As human beings, while we do not always admit the fact, we have certain tendencies to be listless occasionally, or lazy. Not only is this true insofar as the physical body is concerned, but it is also true in connection with the development of our psychic faculties. Every member of this organization who will conscientiously face the fact realizes that he or she has had opportunities to practice the simple little exercises on intuition and concentration, for example, but has done something else.

Consistency and patience are two admirable traits in the gaining of any ability or technique, and certainly after reaching adulthood, as most of you have before affiliating with the organization or even seriously contemplating this type of work, these two factors are most needed. To offset the years of training of the objective faculties, we have to remake ourselves to a certain extent. To some new members in the organization the early exercises in intuition and concentration seem childlike and rather simple. This is because the beginning of any new process is very elemental. There is no doubt that they are to a certain extent childlike, but how else can we begin a thing unless we begin at the beginning? Our first efforts to talk, to walk, to listen, were childlike, because we were children mentally and physically. Now, we may be adults mentally and physically, but psychically we are still children, and it is necessary that the simple exercises worked out by those who have given their lives to these studies should be systematically practiced by us to bring about the development which we seek.

Many do not gain the psychic development they wish, because they set up in themselves a resistance to it. A number of factors can prove a resistance to psychic development. Of these I will mention only a few. The first is curiosity. Curiosity should be eliminated as fast as possible. This may sound like an odd statement, but it is a fact that the human being is a curious animal, and even though we may wish to deny it, there is some element of curiosity in us when we go into any field of endeavor. In fact, curiosity is a useful tool when it does not work for itself alone, but curiosity used merely to find out what is in the next lesson, what will be the result of the next exercise, and so forth is a factor which resists psychic development.

The next is fear. Fear in connection with psychic development is the result of ideas that have become established in our minds because of misconceptions. Some believe that the psychic phases of man should not be considered, and as a result have stated that it is dangerous. This is as ridiculous as it is to state that it would be dangerous to fill a cavity in a decayed tooth, or to attempt to develop the muscles of the legs so we could walk. Man is not born able to walk, but he is born with the muscular apparatus in his legs and back to hold him erect, so that with proper efforts, instruction, and practice he learns to walk. In other words, many of the abilities which we use daily are potentially existent in us at birth, but their actual use and our technique of using them is acquired. So it is with the psychic phase of our being. To say that it is dangerous to develop these qualities is ridiculous, because the greatest men and women of all time

have been those who learned to use to the fullest extent all their potentialities. Therefore, fear should not enter into consideration, and as a person with an open mind gradually learns the facts, fear fades.

Another factor which is resistant to psychic development is preconceived opinions other than those of curiosity and fear which an individual may have. For example, hardly a week passes here that we do not receive an initiation report from a member—not only in the first but in the highest degrees of the Order—stating that the initiation which he performed was a failure. The reason it was a failure, so he goes on to say, is because what he expected to happen or take place did not occur. This illustrates how a preconceived opinion can hold up our progress. The initiations in our work are to dramatize in our beings and in our minds, as well as our souls, some of the phases of the knowledge which are to follow. It is impossible to go into detail regarding this to the lower degree student. We learn as we advance how important these initiations really are. Therefore, initiation, just as the word implies, is the beginning. It is the approaching of something new; so, consequently, any preconceived opinion as to what is to take place is a detriment to the individual.

Therefore, to eliminate resistance to psychic development, determine that you will approach every new phase of our work which points toward the gaining of psychic development with an open mind, and to the fullest extent humanly possible eliminate any preconceived notion or idea of what you think ought to be, or what you think should take place. These three factors in your mind will help your psychic development, because you will be conscious of attempting to eliminate them. With the misconceptions eliminated progress leads to psychic development. Continue, in spite of all temptation, to do what you have determined to do, and follow a practical, systematic course of study.—A

Your Constitution

In a communication that reaches each member with the first monograph he receives is a recommendation that he avail himself of a copy of the Constitution and Statutes of the Grand Lodge. A Frater upon receiving this recommendation commented in reply that if the Constitution and Statutes were so important that each member should avail himself of it, they should be provided—that is, the members should not be obligated to request them. This Frater's comment brought to mind two good reasons why we ask members to request a copy of the Constitution and Statutes if they wish it. The first is that we believe any-

thing that is appreciated is worth asking for and making some sacrifice to obtain. Therefore, since the Constitution and Statutes are not essential from the standpoint of the comprehension of the Rosicrucian teachings, it is not thought that a sacrifice should be made in some phase of the monographs to provide for the expense of printing the Constitution and Statutes. For that reason, we print a supply and provide them to the member who wishes a copy at cost, which is about fifteen cents.

Another reason for having the members request it is that the members should have brought to their attention and consideration their rights and privileges, so as to always be aware of not only the principles and teachings of the organization, but also the physical establishment and authority of the organization. Can you answer the following questions: How do the Supreme Grand Lodge and the Grand Lodge differ? Who are the officers of each body? Are you a member of either body? If so, which one? How can a Chapter or Lodge be established? What constitutes Chapter and Lodge membership, and how do they differ? Now, these are questions which have to do with, we might say, the framework or structure of the organization. These questions are, naturally, ones which would require reference to the Constitution and Statutes either of the Supreme Grand Lodge or the Grand Lodge, in order to be completely understood. We do not wish to withhold information from members, and for that reason provide the Constitution and Statutes for their reference. If you do not have a copy, may I suggest that sometime when writing to the Supply Bureau you include a copy of the Constitution and Statutes in your order, and familiarize yourself with some of its principles.

The answers to the above questions have been mentioned in this Forum before, but now that they have been suggested, I am sure there will be some who would like to have answers to them. The Supreme Grand Lodge is the hierarchy of the organization, in whose hands are entrusted the governing and destiny of the organization. Quite naturally, the Emperor is the Supreme Executive of the organization and the highest official of the Supreme Grand Lodge, and together with his vested authority from foreign jurisdictions and other sources, the Supreme Grand Lodge, in cooperation with the Emperor and under his direction, carries on the true work of Rosicrucianism, observing all the landmarks of the organization in the past. In addition, the Supreme Grand Lodge is the legal entity of the Order—that is, the Supreme Grand Lodge is incorporated as a civil corporation, thereby empowered to hold and own the property of the organization and under its own Constitution and

Charter is limited in that this property must be used for the furtherance of the work of the Order, and none of this property can accrue to the benefit of any individual. It is, in other words, organized as a non-profit corporation. The Supreme Grand Lodge consists of only five members. The Grand Lodge, on the other hand, is a subordinate body established by the Supreme Grand Lodge to include the general membership of the Order. Your membership is in the Grand Lodge, which is the reason a copy of the Constitution and Statutes of the Grand Lodge is important to you. As a Grand Lodge member, you are a part of the general membership of the Rosicrucian Order in the body created and established by the Supreme Grand Lodge to include all those seeking Rosicrucian knowledge. The officers of the Supreme Grand Lodge are the Emperor and the Supreme Secretary, and the officers of the Grand Lodge are the Grand Master, the Grand Secretary, and the Grand Treasurer, all of whom work to direct your activities as a member and to make Rosicrucianism available to you.

Chapters and Lodges are phases of Grand Lodge membership. A Lodge of the organization is established by special dispensation from the Grand Lodge. In it members have the opportunity of attending classes in which a Master of the Lodge reads instructions in the form of monographs, and this Lodge in turn contributes to the support of the Grand Lodge, but its members do not receive lessons by mail as do National Lodge members. "National Lodge members" being the term used to distinguish those who are not affiliated with local Lodges. Chapters consist only of National Lodge members. In other words, if there is a Chapter in your city, you have to be a member of the National Lodge receiving your monographs regularly through the mail from the Grand Lodge to affiliate with the Chapter.

We hope that the bringing to you some of these questions, as well as their answers, will interest many members in becoming more familiar with the work of the Order, and in turn more familiar with their rights and privileges as members of the organization.—A

Needed Books

Some persons buy books for ornaments, because their bindings are attractive and because they seem appropriate lying on the library table or in the living room, or because they add a touch of color to the mantel, or even because they seem necessary to fit in with the scheme of things. Then there is a great body of persons who collect books. One cannot call them bibliophiles exactly, because they are interested in merely collecting first-edition books, and not in their contents. A collector of first editions may have several hun-

dred or a thousand books, not one of which has ever been read by him. Books to him are a matter of merchandise, their intrinsic value, their age, their binding and the renown of the author are the important factors. Still another group of persons, who can be rightly designated as bibliophiles, are students who love to read, but more than that, they like to be surrounded by books, they like to have the atmosphere and culture which they convey. To them, books are friends, *worthy companions*, and they have a deep affection for them.

To the average man and woman, however, a book is an instrument, an agency and a medium for conveying an idea or number of them from the mind of the author to the mind of the reader. None of us should have in our homes a book containing material that we would not permit the author or writer to relate to us personally. Some books can have their contents appreciated and the full value derived from them upon one reading or perhaps two. Other works may be termed reference books, and their value is constant. They are as helpful tomorrow, next week, ten years from now as they are today.

Frankly, unless each of us is a bibliophile, it is a little selfish to keep in our possession, in some obscure corner of our home or down in the basement in an old trunk, a book which we have read and which we know we will never read again. This book may have been given to us and we have no interest in it, yet we keep it, and do not permit that book to come into the hands of those who may derive every pleasure and benefit from it that we do not. Most of us do not want to be selfish in this respect; and yet I am certain that a great number of our FORUM readers must have in their homes some books which would be very valuable to *The Rosicrucian Research Library*.

Books that are placed in the Rosicrucian Research Library actually become your books and the books of every member in the Order, for the simple reason that each member of the Order has access to them. Every member cannot visit San Jose, nor can every member attend the Convention regularly. Consequently, they cannot each personally spend an hour or several hours in the Rosicrucian Library each week, as they would like to do. But, they can write to the Librarian, Frater Orval Graves, and ask questions in accordance with the plan so established; questions designed to obtain information, which is not easily accessible elsewhere. Therefore, the books which you or someone else may have donated in all probability will contain the answer to some question, and in this way the books in the Rosicrucian Library become the books of every member.

So make a little examination of your personal library or of the books that you have stored away, perhaps almost forgotten about, and if you have any which fit the following classifications, please send them addressed: Rosicrucian Research Library, Rosicrucian Park, San Jose, California, Attention of Librarian.

Mystical Fiction
 Egyptian—(History, Life, Religion, Travel, Description, Etc.)
 Antiquities
 Music
 Art
 Medicine
 Radio
 Botany
 Anthropology
 Alchemy
 Light
 Rosicrucian
 Comparative Religions
 Philosophy
 Occult Science
 Mystical Science
 Reference Works

There are also specific titles which we need, possibly you have them, they are:

"Yermah, the Dorado," by F. E. Wait Colburn
 "The House of Fulfillment," by L. Adams Beck
 "Prelude to Chemistry," by John Reed
 "Principles of Light and Color," by E. D. Babbitt

There is a special postal rate that prevails in the United States for sending of books through the mails. It is known as the Book Rate; so when you wrap your books, be sure to stamp or print on the outside of the package, Book Rate Desired, and ask for that rate at the Post Office. The rate is most economical, it is only 1½c per pound. Other countries have similar rates.—X

Progress and Development

Although this subject has been discussed time and time again in these pages, it seems to be of such importance that we once again turn our attention to it. So many students of Rosicrucianism find it easy to perform some of the early experiments with success, and they are quite elated over their ability. Then, later on, when they reach some of the higher degrees and work with other experiments, they seem to have difficulty, often having no results at all. They cannot understand it, for they feel that their efforts should have resulted in an improvement in their abilities to perform experiments in concentration and especially attunement with the higher forces of the Cosmic.

Many times, too, members will write to us and express disappointment because they no longer have the interesting dreams and psychic experiences they did before affiliating with the Order. Naturally, this is discouraging, because it was progress and development they were seeking by membership in the Order. To have all outer, material manifestations cease after being accepted as a member would indicate retrogression rather than progress.

It is interesting to note that in the majority of such cases, the member has at times in the past been a student of theosophy, yoga, speculative philosophy, or some other system or course of study, of which there are a great many in the world today. During the period of eight or ten years of study, naturally some development takes place and certain experiences are had, at times, that would indicate unfoldment. But usually these experiences are spasmodic and occur without control or direction on the part of the student.

When one sincerely desires membership in the Rosicrucian Order and approaches the studies with the right attitude, he at once begins an entirely different line of development, for he must learn how to control and direct his inner faculties and develop them to a proper state of functioning. To make possible this orderly progress, step by step, nature stops this spasmodic action of the psychic glands and centers until the student has learned thoroughly certain important laws and principles that are necessary to the proper use and direction of the psychic forces within. Rosicrucianism strives to teach us and train us to use our inner powers for a definite, helpful purpose and not simply to give us an unusual and impressive vision or psychic experience occasionally which, chances are, we cannot interpret or understand. Such experiences are of no value unless we are trained to understand them and thus receive and use the guidance and wisdom conveyed to us by the experience.

The slow, steady progress that takes place as a result of the proper study and application of the Rosicrucian principles will prepare the student member to have complete control over his psychic faculties and make it possible for him to call upon them for immediate help and guidance in times of need. Surely an occasional vision, prophetic dream, or psychic experience is of no value if it is without direction. We turn to "The Rosicrucian Manual" for the following words of wisdom:

"The most rapid development is made by the student who is least concerned, during the first few degrees of study, about his or her psychic status. Careful study of the monograph for an hour on the night of the weekly lesson, and a few minutes' meditation on it each day, at a

convenient time, plus an occasional test of any exercise, will do more for the new student (or the old student who is starting over) than anything else."

Science and Rosicrucianism

In the monographs is mentioned the fact that many scientific discoveries and developments have from time to time confirmed the Rosicrucian teachings. Various illustrations of this fact are presented in the monographs and have been presented in the past in various other publications as well as in this Forum, but all members who are alert to the advantages and developments of Rosicrucianism are always interested in seeing illustrations of other such confirmations of Rosicrucian philosophy as the result of scientific research and investigation.

Recently there appeared an interview given to the Associated Press by Dr. Gustaf Stromberg, who is on the staff of the Mount Wilson Observatory in Southern California. He has recently completed a book entitled "The Soul of the Universe," and in this book he has discussed many facts concerning life and the Universe in which we live. In the interview given to the Associated Press he said, among other things, the following: "The soul is the owner of the memory, the personality behind it. It retains its memory in latent form at death. Seemingly a soul can never be annihilated. In what form it survives is not known. It may temporarily or permanently be submerged in the world beyond space and time. Or it may appear in reincarnations, for which there is a certain degree of evidence." Then he further proceeded to say that his study "leads to the inevitable conclusion that there is a world soul or God and cosmic will."

It is very interesting that some Associated Press newspapers gave this article front page space, which is choice position for all news. In fact, it is very reassuring that now when most front-page stories in newspapers are devoted to accounts of conflict, discord, and trouble between men and nations, this should appear on the front page of a daily newspaper to remind man that in spite of all the conditions that exist in the world today there are those capable and desirous of assisting man to know his true relationship with the Universe in which he exists and which constitutes his environment.

The quotation as given by the Associated Press may not seem to be new to many Rosicrucians,

particularly those who have advanced into the higher degrees. They have read statements similar to these as a part of the Rosicrucian teachings. If they have not found similar statements, the Rosicrucian philosophy and their own investigation and application of laws which are presented have led many members to these very same conclusions.

Therefore, we can take pride in the knowledge that we are working as a part of an organization which is not teaching a philosophy which will merely be a readable and enjoyable study to build up the individual's desire to live in the clouds; but what we are learning and what the Rosicrucian teachings are continually attempting to formulate in the minds of its affiliated members are facts that are concerned with man as he exists; that these facts concern man in his everyday existence and in his preparation for a better existence by the use of the faculties which he now has.

It is true that there are many things which we yet do not understand, and there is much left in the fields of scientific investigation as well as in psychic research, but it is interesting to know that the road, the way, is being gradually prepared. The time is coming when no longer will all endeavors of humanity—which are for the purpose of the realization of the facts which can help man—be along divergent lines, but that man as a human being is attempting to unify all constructive efforts toward the better understanding of his position in relationship to all other things.

There has been a time in the lifetime of many readers of this Forum when such statements as have just been quoted would be ridiculed by many scientists. Now, one of their own number contributes the results of his researches, which open a new field, or lend help to unify fields of thought and endeavor which already exist.—A.

Administration Matters

There are two questions asked of this Forum, one by a Soror and another by a Frater, that can be appropriately answered under the above title. The Soror asks: "Which foreign jurisdictions are independent, and which ones derive authority from and are dependent for instructions on the North and South American Supreme Lodge?"

The North and South American Jurisdiction includes all the nations of those continents and their territories and possessions. Thus, for ex-

ample, Alaska, Guam, Philippine Islands and Hawaii are included as possessions, territories and protectorates of the United States. A territorial possession of a nation included in a jurisdiction may never, regardless of the expansion of its membership, become independent of it. For analogy, Hawaii, no matter how greatly its membership would increase in number, could never function as a separate jurisdiction from that of which the United States is a part.

Occasionally a nation may—if it has a very rapid growth and there would be some practical ends served—upon proper petition to the Supreme Grand Lodge of its jurisdiction become a jurisdiction under dispensation. The dispensation period is probationary to determine whether it is advisable for the nation to become independent. If, after the probationary period has expired, in the opinion of the supreme body, the membership of that nation would fare better to continue as an integral part of the jurisdiction, charter for it to function independently will not be granted. The Supreme Lodge of a jurisdiction will not recognize an extreme spirit of nationalism as a reason for establishing a separate jurisdiction. Thus, if, solely for nationalistic reasons, Mexico decided that it must be absolutely independent of the North and South American Jurisdiction, and its petition was so worded, or inferred this reason, dispensation would not be granted. In unity there is strength. The more nations consolidated in one jurisdiction, the more effective can become their accomplishments. *In centralization there is power.* Many small jurisdictions could do less to disseminate the teachings of the Order than one well-organized jurisdiction with many resources at its disposal. This is understandable, because it eliminates the necessity of setting up duplicate administrative staffs in each country.

Persons residing in a jurisdiction foreign to the North and South American one may affiliate with it, however. Thus if a person in France decides he wishes the monographs for personal home study, and if this arrangement is not possible in France, he can submit an application for membership with the AMORC of this jurisdiction. If accepted, this would not constitute a violation of the jurisdictional rights of France. The member is affiliating with the North and South American Jurisdiction; the latter is not establishing Lodges or Chapters in France. In other words, one jurisdiction is prohibited from organizing and chartering Lodges or branches of its own in another, but it can accept foreign individual affiliates.

A jurisdiction may establish its Lodges and Chapters in a *free country*, that is, one not under the jurisdiction of any Supreme Lodge of the Order. New Zealand, for example, is not of the jurisdiction of either America or Great Britain.

It is a free territory, unorganized, in other words. Its members have for years been mostly affiliates of this jurisdiction, and likewise the American Jurisdiction has established Chapters within that country. If sometime in the distant future that nation has a membership sufficiently large, it may petition the American Jurisdiction for sponsorship, for dispensation to function as a jurisdiction of its own. If eventually it became an independent jurisdiction, all existing Chapters in that country would be transferred to its own supervision. After that, neither the American, British, nor any jurisdiction could establish Lodges or Chapters there.

If jurisdictions refuse to sponsor a nation, or after granting dispensation refuse to permit it eventual independence, the members of that country may appeal to the F. U. D. O. S. I. during one of its conventions when the Imperators and high officials of the Order representing all jurisdictions are present, at which time the matter would then be taken under advisement by that body.

There is no such status as a subordinate jurisdiction. A country may be under dispensation, but then it has not yet attained recognition as a jurisdiction. When it has, and is so chartered, it is on an equal status with every other jurisdiction throughout the world. The North and South American jurisdiction has sponsored several others during the last quarter-century, all of which are now independent, though some, because of the international situation, have become inactive. The latest nation so sponsored and receiving its independence was Poland. Unfortunately, it had but little over a year to enjoy its entity. Now the Supreme staff is mainly dispersed. The former Grand Secretary is in America. Another high dignitary is in a concentration camp because of his former position as a prominent military officer in the Polish Army. Others have had to flee the land for their lives. However, reports come to our attention that these courageous peoples, even at the point of sacrificing their lives, are attempting surreptitious meetings to hold the threads of the Order together, that the work may go on, and that light may not be completely extinguished. To be discovered, however, means execution. Most are on the verge of starvation, and nearly all have lost their properties and homes and possessions in private life, yet they are undaunted. It is this spirit that has carried the Order forward through the centuries. One cannot help but compare their conduct with the statements of some members of this jurisdiction, such as "I find it a little difficult to keep up my dues, so please drop my membership," or, "I think one night a week is too much for study, so please discontinue my membership," or further, "It is too much of a demand upon my personal affairs to perform the

task you asked" (perhaps a request for an hour's service for the Order).

Jurisdictions of the Order include North and South America, Holland, Sweden, Denmark, Norway, France, Germany, Austria, Switzerland, China, Egypt, and the sponsored jurisdictions of the Dutch and East Indies. Some of these nations during the past year have lost their sovereignty, and in others the Order has had to suspend activities—at least all outer operations. Many other countries have individual affiliated members, but as a nation they are either not associated with a jurisdiction or they have been compelled because of international circumstances to suspend activities during the past decade.

Now the Frater's question is: "Do the officers and workers at the Grand Lodge receive salaries, or is their time given freely?" The Frater reveals by this question that he has never read carefully the *Constitution and Statutes of the Grand Lodge of AMORC* which each member is urged to obtain soon after his application for membership has been accepted. For example, with reference to the Grand Master, Chapter II, Section 4-B of the Grand Lodge Statutes provides: "He shall devote his time to the duties of his office, and for his services he shall receive such salary as may be determined by the Supreme Grand Lodge." Like provisions apply to all Supreme and Grand Lodge officers. Since these officers give their entire time each day to the affairs of the Order, and consequently have little or no free time for any other activities, it is reasonable that they receive adequate salary.

Some of the officers, because of their intense desire to further AMORC, even give much of their personal time on Sundays, holidays and evenings to planning, designing, and doing at the offices of the Order special work which they could not find time to do during the day because of their Constitutional duties. For this special work for AMORC, consisting of many hours weekly, they receive *no compensation whatever*. It is performed purely for the love of the Order, as are such services rendered by thousands of loyal and devoted Rosicrucians throughout the jurisdiction. *The duties of AMORC officers do not constitute to them just a job*—one where they open their desks at 8:30 in the morning and close them at 5:00 P. M. without a thought of the Order's welfare in the interim. The AMORC officers reveal their spirit of Rosicrucianism by welcoming the quiet hours in the Administration Building when the general employees are home, for it gives them the opportunity to work out plans, study statistics, examine matters and accomplishments in the departments of the buildings which they could not attempt at home after their usual hours. No officer would be worthy of his

office or of his title, or the responsibilities entrusted to him, if he were not willing to give far more for the Order in time and effort than specifically required of him, or for which he receives compensation.

It might be expected that the employees would have no particular interest in the Order's activities after their hours of work, but not officers who are responsible for the welfare of AMORC. However, in justice to every employee on the staff of AMORC it must be said that they are imbued with the spirit of what the Order is accomplishing and hoping to attain, and many are, of course, *Fratres* and *Sorores* in the highest degrees of AMORC. Since they, too, give their entire time to AMORC, and since they must have some means of livelihood, they receive salaries in accordance with their training and ability. At each Convention the employees' payroll and the salaries paid to officers which are tabulated on certified financial statements are open to inspection, examination, and audit by voluntarily composed committees of members.—X

Past Incarnations

A *frater* from the Atlantic Seaboard of the United States asks our FORUM a question which I believe is of interest to many *fratres* and *sorores*. His question is: "How greatly shall the incidents and lives of our past incarnations concern us now?" We could briefly answer—"not greatly."

It may be paradoxical to say that each incarnation is a cycle unto itself, and yet is related to all others that precede or follow. We do not retrogress in our incarnations; we either progress or retain our status. To explain further—presume that in each life we have become more circumspect, that we have given heed to the Divine Intelligence of the soul within us, which speaks through conscience. As a consequence, we have become tolerant, compassionate, gentle, and understanding; we have applied ourselves more to a study of the wondrous works and laws of the Cosmic, and have employed our wisdom to the benefit of humanity. The personality would gradually be attaining that mastership, that state of perfection where it would have *oneness with itself*—the self of the soul. We most certainly would have made progress; our reward would truly be what is generally known as *psychic development*. However, at all times we would be as subject to temptation and somatic appetites as every other human.

One who lives a good or moral life does so because he chooses to, not because he is ignorant of or immune to the ways of transgression. As a matter of supposition, in one life in a weak moment we might yield to an act, or series of

them, that would be in aberration of right Cosmic conduct. In other words, we might do something nefarious. Our progress would be immediately retarded. As said, we do not retrogress, we do not slip back to a savage or elementary personality, but our progress stops. According to the Cosmic law of karma, we remain in status quo until we have paid for our mistake and learned the needed lesson not to trifle with Cosmic principles, nor to feel at any time that we are immune to their effects. The lesson may be had in the same life in which the violation occurred, or it may not come until another life. Time in the Cosmic scheme of things is of no importance. What is to be accomplished is. The memory of that lesson, when learned, whenever that may be, is so firmly impressed on the subjective mind that it becomes a part of the personality, it leaves a stamp upon it which clings to it through all earthly cycles of the soul's future existence.

What we often refer to as the dictates of conscience are but the memory impressions of past incarnations warning us and reminding us of previous transgressions. We may use the analogy of childhood experiences and their psychological effect upon our adult minds. Small children often encounter psychical shocks which cause *neurosis* later in life. Thus, for an example, a small child passes a gabled house, and from an attic window she hears violent screams of an insane woman confined there. The screams greatly frighten the child, causing abject terror, even though the cause of them is unknown to her. In later life when the incident is objectively forgotten, she may, whenever she passes a *gabled house*, have a fear grip her. She again experiences near terror until she can no longer see the house. Some vague thing in her consciousness compels her to flee from it. The deep subjective impressions cannot easily be removed, for the shock was extreme.

To return again to conscience. In like manner, when we are about to commit a wrong which we do not objectively think improper, or at least not very serious, the incarnated memory experience that was implanted in our personality, which in turn is an attribute of the soul, arises in our consciousness to admonish us, to disturb us sufficiently so that we hesitate and finally do not commit the wrongdoing. These impressions we say are the dictates of conscience; sometimes we refer to them as hunches. Such impressions we can readily understand are of the greatest value in preventing us from repeating a mistake and being compelled once again to learn another lesson and experience further delay in the development of self. To know exactly all of the details which brought about the need for the lesson and the

suffering we had to endure is not necessary; the tutelary voice of conscience is enough.

It is apparent then that knowing past incarnations has only one principal value, namely, to *substantiate* and to *demonstrate* to ourselves the continuance or recurrence of soul, and the retention of its personality in future lives. As Rosicrucians, we say *we do not know a thing until we experience it*, hence the experiments for establishing proof of past incarnations. Usually the incarnation most easily discerned is the one immediately preceding this present life. Remember your life now is greatly like where you left off in another incarnation. Consequently your most intimate inclinations and emotional feelings are principally of the past rather than of the present. When conducting the experiments for disclosing a past incarnation, as explained in the monographs, try such an experiment during one of your most natural and profound moods. In other words, whenever your trend of thought is one that is most common to you, or when the sentiments had are most intimate and cherished, that is when you should undertake the experiment because you are your *oldest self*. You will become more easily attuned with the psychic consciousness—the true you. Sometimes if that particular mood or sentiment of your personality has endured for many lives, you might perceive, in the manner explained in the monographs, all of the lives with which it was identified. Again, however, we repeat, these lives mean naught to you, except as the demonstration of a principle.

For one to go about boasting that he or she was this or that in a past incarnation shows a shallowness of mind. It is like those who boast of their ancestry. What matters it if we have ancestors who were renowned and noble characters, if we today in our own personal conduct and attainment have added nothing to their glory? We are judged before men by what we are—and do—not by what those who have gone before us may have been. The world of humanity revolves on the efforts, the enterprises, and the characters of the present, not the past. It is true, an excellent foundation is needed for any structure, but a weak framework can topple from the sturdiest of bases. We are often amused by the inconsistencies of those who vaunt their past incarnations before assemblies. They prate of how in such and such an era they were such and such a celebrity or historical character. The more they build up to others the importance of who they were in the past life, the more most of them suffer by comparison in the present life. If they were great and noble in the past and now occupy a position of mediocrity, and further are not so noble or advanced in consciousness, it is an admission which they unconsciously make, that

their progress has been retarded—moreover that they have retrograded. The fact that one does not retrogress in his incarnations reveals that they have made a mistake in their explanations or have exaggerated an experience. Such brummagem methods in mysticism and occult studies indicate that those participating are not true students or worthy ones.

Dr. H. Spencer Lewis once said, after hearing several persons relate who they were, in their opinions, in past lives: "It seems that most everyone was either a Mark Anthony, a Cleopatra, a pharaoh, dalai lama, king, queen, or princess. What happened to all of those souls who were just the common people—the servants, slaves, peasants, tradesmen, and craftsmen—in past centuries, have they not also incarnated again?"

It is our duty, each of us, mainly to concern ourselves with this life. We must make the most of every precious hour. We must add to our understanding. We must learn as much of Cosmic law as possible. We must use the faculties and powers which we have to the fullest extent. We must exercise that development which we have carried over, so that our personalities will further expand by the time it becomes necessary for transition again. Our past lives are past—our future is in the present. By our conduct of the hour, we are now greatly shaping the type of life we will lead in a next incarnation. It, therefore, behooves us to dwell long on the affairs and events of today, and little on what we were yesterday.—X

An Era of Prophecies

A Soror of the mid-west rises to ask our Forum the question, "I am a bit confused by all of the prophecies that come to my attention pertaining to world events. Why are there so many, and which shall we believe inasmuch as so many are contradictory?" The Soror is right as to the sudden surge of prophecies, for the daily press frequently quotes copious excerpts from them, sometimes in a satirical vein. Booklets and pamphlets, announcing these prognostications, which are mostly offered for sale, are received in large quantities by our Mailing Department. Likewise our Correspondence Department receives a hundred or more letters each week asking us to confirm or disprove the predictions in this or that author's book of "Sensational Revelations."

The public at large is mainly responsible for this epidemic of prophecies. The instability of the times, which causes apprehension about the tomorrow, compels the average man and woman to seek somewhere an assurance as to what the

future will bring forth. All of the usual reliable sources of information on the trend of tomorrow's events admit inability to comment with certainty. During the last year, renowned militarists, who elected to post the world on future war developments, produced a staggering record of wrong conclusions. They were not wrong in one or two declarations, but in most all of them. One of the belligerents did not exhaust its oil supply in ninety days, as declared; it was not starved out by a blockade in six months; it was not inadequately prepared for war. On the other hand, its enemies were not overwhelmingly superior in forces and resources, or able to compel a peace within a few months. These men were authorities who were accepted as relating conclusions of fact. The errors of their advice—like mistakes made by other official spokesmen in the field of economy, business and international affairs—left the man on the street in a dilemma. There is no terror quite as extreme as hopelessness and absolute lack of confidence. No one wishes to begin any undertaking without personal conviction that he has at least better than half of a chance to succeed in his enterprise. Every individual knows that there are unknown powers and forces and unpredictable events which may intervene and prevent personal success. These risks are normal and accepted, but when there are signs everywhere that are ominous as to the future, or at least when the path ahead lies completely obscured in a fog, instinct slows down all human activities to a walk. The average individual knows that stagnation will decimate business or a career. He wants to expand his efforts to materialize and realize his plans and dreams, if only he could have knowledge of what is to come. Will things become more severe, or gradually adjust themselves, is the question which most men and women put to themselves.

The ordinary man has and does harbor some one or more superstitions, but he does not intentionally foster fraud or gullibility. On the other hand, when his personal fortune and the welfare of his family may be at stake, he is more than ever inclined to be a gambler and susceptible to things beyond the border of reason. Some of the systems of presaging which are brought to his attention are not consonant with good reason, this he will concede. He is even aware that they contradict each other, but there is, he believes, always that chance that possibly one may be right, or that it might divulge the factors and needs to stabilize his life. Thus the conservative becomes an extremist. We find persons having their palms read, or their craniums studied by phrenologists, who ordinarily would not give time to hear the good or bad of such practice. If I may be permitted to use a slang term, this gullibility of peoples under strained conditions, constitutes "a

heyday" for charlatans. The systems and methods and predictions that they now expound would never be countenanced in a period of greater rationalism. Is it not strange that these most "reliable" systems of prognostications offered by myriad authors came to be discovered just at this time? On the other hand, if they were known before, why have they been kept from humanity all of these years? If they are infallible now, they would have been five, ten or twenty years ago as well. The majority of predictions offered to the public today, for a varying range in price, are founded upon Biblical events or parables, and principally on the book, "Revelations."

A parable is an allegory. It is truth clothed in strange words for emphasis, shall we say, romanticized, so as to make an appeal to the imagination rather than to the reason. When you are trying to make a small child understand the moral value of honesty, it is futile to orate on the philosophy of morality and what constitutes virtue. It is simpler and more effective to picture to him the effect of dishonesty by relating a tale in which honesty becomes the moral. Consequently, the allegory may be accepted by one child literally, as a sort of pleasant story, and the moral entirely lost to him. Another may fully appreciate it, and still another dwell upon some incident in the tale which was not intended to be accentuated.

In this sense, adult minds are not different from those of children. Such an exegetical story is not accepted alike by them. One may accept it literally, and another in searching for the moral may relate it to immediate circumstances, and presume that is what it is presaging. If you doubt this, ask two persons unknown to one another, and of different religious faith and cultural background to interpret a particularly enigmatic Biblical quotation; it will be most unusual if they agree as to its meaning. Many of these allegories are not readily lucid, and their meaning is not apparent in the contents. Consequently, the mind, through imagination, seeks to make them intelligent. The degree of intelligence of the individual, plus the extent of his imagination, determine the ultimate meaning he ascribes to them. It is quite apparent that the individual relates them in some manner to his personal experiences or to that which he has heard or read.

Thus, for example: "Revelations," 9:2—"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." 9:3—"And out of the smoke came forth locusts upon the earth; and unto them was given power, as the scorpions of the earth have power." And then again we find in 9:9, "And they had breastplates, as it were breastplates of iron; and the sound of their

wings was as a sound of chariots, of many horses rushing to war." And further in 9:10, "And they had tails like unto the scorpions, and there were sting in their tails; and their power was to hurt men five months." In 9:17, "And thus I saw the horses in the vision, and them that sat upon them having breastplates as of fire, and of hyacinth and brimstone; and the heads of the horses were as heads of lions, and out of the mouths proceedeth fire and smoke and brimstone."

What can we make of all this, might be asked. With little tax of imagination, this can be construed to predict the following: The smoke would depict the smoke screen now in use in aerial warfare. The locusts which became scorpions and emerged from the smoke screen, with a great sound like chariots, would become a host of war planes; and the sting in their tails would be the armament they carried. The power to hurt men for five months, would be interpreted as a relentless five months' air bombardment. Continuing further, the horses with breastplates and with heads of lions, emitting fire and brimstone, could be conceived as British tanks attempting to expell an invader. I admit, this interpretation seems fantastic and preposterous. On the other hand, there are actually in circulation, and generally disseminated, predictions of events founded upon exaggerated interpretations, as the one just given. It can easily be seen, therefore, that each man can take the Bible and by reading parts of it become his own prophet, if he has an unbridled imagination.

Almost equal in number to the Biblical prophecies are those proclaimed to be of the Great Pyramid of Gizeh, more generally referred to as Pyramid prophecies. Real students of the Great Pyramid use the numerical method of prediction, which has been expounded for years, and its authorities are well-known and established. AMORC, itself, published a book on Pyramid prophecies several years ago, and sponsored another one years before that. Now, however, many books of Pyramid prophecies are literally cluttering the market, and their contents were never issued in any form previously. Why did the authors or the publishers of them not have access to the same information before, and if they did, why did they hide it all of these years? Or is it that they merely issue them now to capitalize on the times and the distress of the people? It is amusing to note that in many of these books the authors connote authority for their prediction by relating events *which have come to pass* five or ten years ago, and which they point out that their system revealed. Why didn't they announce them before the events of five or ten years ago? Why wait until they are matters of history? Further, it is obvious that some of their systems must be

wrong for many of them very definitely contradict each other.

It is further interesting to note that many of these "students" of the Great Pyramid's dimensions, chambers and symbolism, have never been to Egypt and have never actually seen the Great Pyramid except on postal cards and in photographs; and are not well-grounded in the ordinary accepted archeological and historical facts appertaining to it. They really, by their hypocrisy, belittle the eminence of the Great Pyramid as an epitome of the knowledge of the ancients. To attempt to relate the incidents of every day for a year or more to some system of Pyramid prophecies, as do some, is a willful, mendacious practice.

Most of the systems of predictions are purely commercial enterprises. The fact that they are sold, and a profit made on each book is all right in itself if there were an honest purpose behind them; which there is not in most all instances of these recent works. The authors and publishers must know that one year from now 99% of all their fantastic predictions will be found false. No system of predictions, even one established on a scientific basis, can be 100% accurate at all times. For a method of predicting to be reliable it must at least have an 80% to 90% correctness. The men who issue these works have no institution or organization behind them, whose integrity must be kept intact. They will have made their profit, and like the Arabs will have folded their tents and stolen away into the night.

A reliable society or organization would not dare attempt such methods. It would be ruined, aside from the ethical principles involved. It is for this reason that AMORC has discontinued issuing its annual prediction booklets—*which it issued for years freely*. It must and will wait until it again establishes contact with the European sources, and is able to obtain information, as heretofore, from charts and graphs which have been carefully and scientifically calculated there, and which show the tendencies, trends and cycles of events, human and economic. Our brochures have never been completely accurate, and we have never declared them to be 100% so. But their high percentage of correctness has been amazing and has won for them distinction throughout the world. We need only invite one to read the past several years' booklets to substantiate this. Sometimes a reader will quickly grasp an error in one of the booklets, and expound it; and yet it may be the only inaccuracy out of one hundred predictions in the entire work.

Methods and systems of prediction which can be respected today, are those which are traditional, which are periodically issued, which have

proven their worth, which have some rational background.

In the 16th century, a remarkable character, Michael de Notredame, a French doctor of medicine, acquired an enviable reputation as a seer. His personal means of prophecy was by revelation—visions he declared he frequently had. He called himself *Nostradamus*. Most of his predictions were couched in veiled language and although obscure, corresponded with important events in history which came to pass. The following is a brief summary of some of his successful prognostications:

He placed the date of the French Revolution in 1792.

He predicted the date of the fire in London.

He went into details about the rise, reign and fall of Napoleon, even naming minor matters and events in his life.

He saw an impetuous rain from the skies. A bombardment of stones and fire.

He stated, "The Oriental shall come forth from his seat—breathe fire through the sky—and strike everyone with his rod."

He saw France assailed on five sides because of neglect.

He said that the French would have to fight to keep Tunis and Algiers—and these were cities the French conquered centuries after *Nostradamus*' death.

He further predicted, "Those in the isles (British?) a long time besieged, shall take vigor and force against their enemies who will die of famine. Children shall be transported from the isles, two out of seven." —X

Awaiting Cosmic Direction

A Frater, new to our Forum, asks on this occasion the question, "Shall I put my problems, as they arise, to the Cosmic Mind and forget them, or is it advisable that I tell the Cosmic what to do for me?"

In his question, the Frater has entirely missed the middle course. Instead, he wishes us to confirm one extreme or the other. In fact, neither of the methods he is considering is proper, without much qualification. When we make the necessary qualifications we find we have an entirely different procedure, and this is what we shall consider.

First, we must answer to ourselves, what is our conception of the application of Cosmic power? Is it servile, like one who understands his duties and is obliged to perform them without question as to their merit, or their effect upon others, or do we conceive the Cosmic as a sort of genie who makes an appearance upon our command, as described in the tales of the Arabian Nights, and fulfills our slightest wish. Then again, do we

think of the Cosmic as an omniscience with which we may commune for enlightenment in hours of personal darkness or confusion?

The Cosmic is an attribute of God. It is the orderly manifestation and extension of His intelligence. If God is Mind, and not a mechanistic force, then that denotes a divine intelligence which pervades all, since God must of necessity be everywhere, or He would not be supreme. This intelligence accounts for all phenomena—those of the microcosmic and those of the macrocosmic worlds. The realities of the universe are the movement and force of this Mind of God. It follows as a corollary that all things are of the order and nature of this Divine Mind. Consequently, the Cosmic is the orderly manifestation of the intelligence of God, which we commonly designate as spiritual and natural laws. Being of God, these laws must be impersonal in their application to the affairs of men. It would be inconceivable that these laws would favor one individual, group, or class of humans in preference to another. It is more consistent with our inherent feeling of divine justice that these laws can be invoked by any human under proper circumstances. Summarily, then, all men stand before the Cosmic alike insofar as being human is concerned. If one man or woman were to be helped merely by virtue of the fact that he or she was a human, all would need to be. If one individual's life were to be constantly guided, directed and freed from obstacles and suffering, and made extremely happy because he wished for it, every human who desired likewise would experience the same earthly Utopia, since most every human wants this liberation from earthly trials and tribulations. The fact that very few come to have it denotes that the Cosmic is not assuming the tasks of living for man.

If the responsibility for human well being or happiness were vested entirely in the Cosmic, man would not need to possess many of his propensities. He would not need moral discernment and such notions as right and wrong, good and bad, just and unjust. There could be but one state of existence for him. However, man is able and he is *permitted* to get himself in and out of difficulty, to submit to or master adversity, and that should be sufficient proof to the average intelligent person that the vicissitudes of life are greatly of his own doing. This being so, we have no right to expect the Cosmic to assume our problems entirely for us as we encounter them.

Suppose, for example, ours is a problem of employment. Perhaps on very little notice we have been suddenly dismissed from a much needed position. Our financial resources are low, and our obligations many. It follows that it is imperative that we find other employment quickly, and

there are two ways in which we may go about it. We may elect to visit daily every employment agency of which we have knowledge. We may, in addition, make a study of the city directory to determine what business might use our particular services, and canvass each one. We might also answer personally or by letter each "help wanted" advertisement in the daily press, whether or not we were experienced in the line of work, if we thought we could possibly qualify. In other words, we could be diligent in exerting effort to obtain employment.

Then again, we might try the method of making no other personal effort than resorting to the Cosmic. We might merely petition it, in a vocative or silent manner, to locate remunerative employment for us. In the light of the foregoing explanations, do we have any right to expect that in the latter instance we should have Cosmic assistance? Why should the Cosmic assume our tasks and obligations, especially when we are obviously indolent? It is a Cosmic decree that man have will and reason by which to direct the affairs of his life. Most certainly the Cosmic will not mitigate its own order to satisfy the improper appeal of man. Concisely, by this latter method man is asking the Cosmic to make ineffective the powers divinity has conferred upon him.

It is this misunderstanding of what the Cosmic will do for man that causes many men and women eventually to lose faith in Cosmic efficacy. Often we hear people say, "I turned my problems over to the Cosmic, and I have no indication, after a long wait, of any improvement in my affairs. Consequently, I do not believe that we can expect Cosmic help." We must not believe that the Cosmic will do for us what we are often quite capable of doing for ourselves if we have the initiative to do so. Some may reply to this by saying, "Suppose we do not know what to do for ourselves; then what must we do?" Such is a different circumstance. One who is blind is incapable of locating a lost article, but one who can see and makes no search for it is not entitled to help. It is quite different to ask for vision, that you may make a personal search for something, than to ask another to do it for you when you can see.

When we sincerely want to solve our personal problems and are willing to expend mental and physical effort to do so, but lack the knowledge of how to proceed, it is then proper to petition the Cosmic. Our petition should run something like this: "Cosmic Mind and God of my Heart, this is my problem (briefly explain it). I, in good faith and before my conscience, believe I am entitled to what I seek, and that I am not injuring or depriving another of what is his just due. I therefore beseech thee to illumine my conscious-

ness with the idea or concept which will constitute the way by which I may attain my desires if they be proper." By this procedure you have turned to the Cosmic, not as a master to a servant or as an employer to an employee, but as a humble human seeking advice from a benevolent intelligence. You are not negating your own powers, but instead asking that you be shown how best to use them. The one who resorts to the practice of just shifting his problems to the Cosmic, without first making a personal effort toward the solution, is adopting a negative attitude which will eventually leave him sadly disappointed.

Conversely, man must not be too presumptuous and attempt to instruct or command the Cosmic to perform or materialize something for him. Man must not consider himself a modern Aladdin who can rub a lamp and have his wishes fulfilled by the Cosmic. Often we may in our finite, limited, and frequently selfish consciousness honestly believe that what we want or think we need should rightly be ours, or that it will be of the utmost benefit to us. We cannot always see the consequence of what we may be asking for. Actually our lack of knowledge of Cosmic principles may be causing us to ask inadvertently for something which is in violation of what is Cosmically right or just. The Cosmic, on the other hand, in its infinite wisdom and justice, will not permit us, especially when we are innocent of any wrong doing, to jeopardize our lives seriously by fulfilling such a request. To demand that the Cosmic comply with our wishes is wrong, then, for two apparent reasons: First, we may be asking for something to be brought about that is detrimental to our good; second, man must in his relations with the Cosmic admit his humble station and not be vain enough to dictate demands. Consequently, one does not tell the Cosmic what to do. One prays that his problem and his humble petition are worthy of Cosmic consideration and that he be directed and guided to meet his own requirements.

I know a young man, a Rosicrucian, an intelligent chap, a diligent worker and a good student, who has often demonstrated these principles to himself. He is an accountant and office manager. At times, due to the prevailing economic conditions, he has had to sacrifice his position because the firm consolidated with another or discontinued branch offices and economized. When he found himself out of employment his procedure would be as follows: First, he would analyze himself, try to be as impersonal as possible; in other words, look upon himself as he would upon a stranger or perhaps some clerk or office worker whom he himself would be employing. He would ask himself what were his real qualifications; what had he to sell or offer to someone in exchange for

the compensation he wanted or expected? Then he would evaluate these services after he had listed them, either on paper or in his mind. Were they the best of their kind? Could he do as well in his same trade or profession as most anyone else who had the same experience? He would then ask himself, had he tried to improve his qualifications or had he been satisfied to just get by, namely, command the utmost for his services and give in return just what was necessary to hold the position.

When he conscientiously felt that he had something to offer, and that what he had to offer was honestly worth a certain salary, for his employer as well as himself, then he would proceed to seek the places where he could best offer his wares, his ability and his experience. Usually about the same time—and it happened in two or three instances, one just a matter of a few days ago—he would petition the Cosmic personally, himself, and also through the Council of Solace, to help him. The results he obtained in going about seeking employment in this manner were quite startling.

In the recent instance, not more than seventy-two hours after adopting such a method as this, and after petitioning the Cosmic and the Council of Solace, while on the way to call upon the manager of the concern where he thought he might secure employment, in line with his campaign of contacting many of them in his community, he was impressed with the feeling that his wife was seeking to get in touch with him at home. He was quite some distance from home, and felt that if he were to return home, he might be too late for an interview with the employer. However, the impression persisted, and grew more aggravating, so eventually he gave up the thought of calling upon the employer that morning and hurried home. Upon his arrival his wife informed him that she had been endeavoring to locate him at the various places where she thought he might be, because his former employer had called for him to come immediately to see him. He did, and the employer put him in touch with another concern where he was given the branch management at a splendid salary.

Now a problem might not always work out as satisfactorily as in this case, but there are so many similar cases of success that have come to our attention where the parties intelligently sought employment and intelligently asked for Cosmic aid, that it behooves us, therefore, to give every consideration to these principles.—X

Inharmonious Thoughts

In glancing through a group of interesting letters that have come to us in the last day or two, we were struck with the truth of a state-

ment in one of them in which one of our dear sorores stated that somehow, when one thing goes wrong, everything goes wrong, and she experiences a feeling of panic and fear for the future as well as the present. How often do we all have such experiences. It is just as though our whole world suddenly collapses upon us. We become ill in mind and body, and the struggle upward is long and difficult. Everything we attempt to do meets with obstacles that mount higher and higher as we seek ways and means of solving our problems. With each frustrated plan, each disappointment, we sink deeper and deeper into the depths of despair, until we find ourselves on the verge of calamity.

Perhaps one of the outstanding causes of our continued misfortune is self-pity and condemnation of everything and everybody around us upon whom we can lay blame. Interesting enough, this is not an unnatural reaction to misfortune. Seldom do we take our troubles into our meditations and there spread them open for careful inspection in an effort to find a solution to them. Too often we are so concerned with the thought of placing blame that we are in no proper mental condition to solve our problems. And too, we dislike finding our own mental attitude wrong. We prefer to feel that we are victims of forces beyond our control, rather than victims of our own black thoughts. We almost revel in the thought that we are being persecuted by others, held down by those stronger than we are, maliciously taunted and tortured by those who enjoy a little more of life's material blessings. With such an attitude, it is little wonder that we experience nothing but trouble and worry. We find a gradual breakdown in health because we do not eat and sleep properly. As conditions grow worse, we find ourselves becoming envious of all who seem to be enjoying life and its blessings.

With this attitude in mind, we merely add fuel to the fire that is glowing within, destroying every possible chance of overcoming and subduing the terrible evil forces that are bent upon demolishing us. To our many inharmonious emotions we have added that resulting from jealousy. No other thought can be more self-destructive. If most people would spend as much time worrying about what they do not have as they do about what their neighbor has, there would be much less strife in this tired old world of ours. Further, if the peoples of the world who seem to enjoy complaining about what they do not have would look about them and seek ways and means of deriving more benefit and happiness from what they do have instead of lamenting their lot in life, there would be little need for reminders such as this.

The Rosicrucian teachings are intended to help one to overcome the habit of dwelling upon such

destructive thoughts as suggested above. Is it a surprise to you that we refer to these thoughts as habit? It should not be, for it is just as easy to form a mental habit as it is a physical one. We hasten to add, however, that the mental habit, if harmful, is not as simple to conquer as a physical one. Reference to our Rosicrucian monographs will reveal the fact that we are intensely interested in the power of thought. From the very beginning of our Neophyte work, we discuss thought vibrations, their usefulness, and their power of destructiveness. We are taught to demonstrate the power of mind over matter and the radiation of thought vibrations from the human mind. We are shown that the thoughts in our consciousness have a definite effect upon our health and also upon the fulfillment of our dreams and ambitions.

Knowing this through actual demonstration, it is easy for us to understand why a wrong mental attitude will only add to our troubles and burdens that already seem too great to bear. Since this seems to be true, what are we going to do about our difficulties? Deny their existence when we can see and feel the result of them? This would be like denying a toothache that is keeping us awake at night. Negation will not remove a condition, its cause, or the physical and mental worry resulting from it. Denial is simply an admission, for if there is no trouble, there would be no need of negating it. Like our toothache, we should admit our troubles and then set about in search of a cure for them, just as we seek a dentist capable of curing our toothache.

Unlike the toothache, however, it would behoove us to seek the cure of our troubles first of all within our own being. We should strive to find just where we ourselves are in error. This does not necessarily mean self-condemnation, but rather constructive self-criticism. It has been said that man himself is his own severest critic. No doubt the place to begin that will give the best results is with one's mental attitude toward life and one's fellow man. Purge the mind of all inharmonies and be absolutely honest with yourself in doing so. If you are guilty of black, negative thoughts of malice, hatred, jealousy, envy, admit it to yourself and resolve to make every effort to free yourself from the entangled mesh of the mental trap that you are caught in. Practice every principle and exercise that you have learned in seeking mental freedom.

You will find an immediate change for the better, and this probably will manifest first of all in an improved physical condition. This is well, for illness — even to a slight degree — tends to weaken our power of will and determination. Naturally enough, as we improve physically, we become stronger mentally. This strength is great-

ly needed to complete our program of clearing the mind and heart of black, ugly thoughts toward our fellow beings and leaving the consciousness clear and free to carry on an intelligent program of reconstruction. Above all, eliminate self-pity and develop the habit of feeling sorry for others who may actually be in far worse circumstances than you. Give thanks to the God of your heart for the many blessings that you may have but which you have hidden by worry and resentment of what you do not have. Remember that the moment steps are taken to help yourself, forces, perhaps unknown to you at present, will come to your assistance and help you to grope your way out of your mental fog.

Power of Curses (?)

A soror apologetically asks about curses. Her reticence in asking is due to what she believes is a lack of interest in the subject. The topic, however, is one that we feel certain is most instructive and will give our FORUM members a deep insight into the workings of the human mind. The soror's question is: "We, each of us, I am sure, dislike to believe that a curse may actually be effective, and yet the custom of invoking curses prevails even among the higher classes of modern society. Strange, too, that there are occurrences which seem to be the direct result of the curse. I would like to know how curses began and what causes people to still have faith in them, and moreover can they possibly bring injury to others under any circumstances, intentionally or accidentally?"

Cursing and blessings, and even simple prayer, are fundamentally the same in procedure, yet entirely opposite in principle. The former has as its intent the conjuration of evil and the latter good. A curse, like a prayer, is a wish or desire, which, in its development is actualized by word and often gesture, and frequently an elaborate mimicry, even among the more highly evolved races; for curses are, after all, universal and not limited to any ethnic group. They very seldom assume the form of a mere unexpressed wish, and are most often vocative. The curser perhaps subjectively realizes that he himself is not a sufficient vehicle for the transmission of the idea. This is easily deduced from common experiences. Each hour of the day we have a great number of concepts or ideas pass through our minds which never actualize, and consequently within themselves appear to be devoid of any power. If it were assumed that thoughts immediately establish a corresponding reality, curses, like wishes, would never be woven in to religious or magical rites and practices. The mere thought would be considered sufficient.

Man realizes, however, that each thought, to be productive, must be accompanied by some kind of a substance, agency, medium, or action. We think that we will climb a hill to reach a spring of water, then after making the decision we act upon it. Curses, then, as mere wishes or desires, were too distant from the end sought; a word, a verbal utterance gave the curse an efficacy, put it into motion as it were. The word was a far greater vehicle for the transmission of the curse. The curse, when made vocative, was given entity. It was set up separate and apart from the execrator; it did not just remain with him. To the human mind, the spoken word gives the idea a form or reality which it would not otherwise possess. Psychologically, something that stays within the human seems to have little potentiality of accomplishment except within himself. When man speaks, however, the thought is no longer confined. It is a thing separate from him, even though it may be under his control. Intense thoughts, when spoken with deep emotional feeling arouse energy, a sort of kinetic spirit which psychologically is termed a *neuro-muscular discharge*. Thus it becomes difficult not to accompany the verbal utterance with some dynamic gesture. If there is feeling with the word, with a statement of determination, it will often be accompanied by striking the clenched fist in the palm of the other hand, a stamping of the feet, or setting of the jaw. Thus a violent gesture when the oath or curse is uttered is thought to confer upon it a dynamical certainty.

The curse is often thought to be a nebulous force or energy of some kind that is transmitted through the air, and when it alights it becomes effective. From this point of view, curses are bombardments of vitriolic energy. In Irish folklore, it is related that a curse will float through the air for seven years and then may descend any time upon the head of the recipient, inflicting sickness, misfortune, or expose him to great temptation. Among earlier civilizations, a curse was often uttered with the face of the execrator distorted with all of the grotesqueness that wrath could engender, and was turned in the direction of the enemy. This, it was thought, made the curse more effective.

In the Talmud, we find that it was customary to bring down a curse upon another "with an angry look." It is often said today that "if looks would kill—," implying that the glance was vicious. In ancient times it was thought that hatred could emanate from the eyes, as a sort of venom, and when combined with a vocative curse was particularly destructive. This belief has survived to the present day. It is quite commonly accepted among the Bedouin tribes, who think that a light shade of the color blue is a protective

influence against the "evil eye." The evil eye is the one that looks with evil intent upon a person or thing, accompanying the look with a curse held in mind or spoken. Houses in Islamic countries frequently have blue streaks painted upon them. Camels wear a blue bead suspended by a cord about their necks, and small incisions on the human forehead are filled with a substance which dyes the scar tissue a purplish blue for the same reason.

A curse is likewise conceived as a baneful substance—as *an actual material which is invisible*. This is derived from the generally conceded idea that good and evil have a content. It is only among those of the higher strata of thought in our present society that persons conceive good and evil as notions of the mind or as standards of evaluation of the effect of things upon men. It is generally held that good and evil are definite influences which are extant in the world, are, in fact, as finite realities as is man himself. It is exceedingly difficult for the human mind to conceive of a thought which can deeply affect and produce realities within the self, such as peace of mind, hatred, and great distress and not have an archetype beyond the mind itself. We find this idea more or less expressed in Descartes' principle of causality. He holds that in every cause there must be at least as much reality as is revealed in the effect. Otherwise, we should have a portion of the effect arising out of nothing. He further contends that if there exists in our minds any single idea, which evidently is too great or different to have originated solely from our own natures, then we can be sure that outside of us there is a commensurate cause. Therefore, it is thought that once this curse leaves the mind, it is transmitted through space by its own force, or by some related medium. The Arabs believe that the curse is projected in a straight line like bullets fired from a rifle. It is customary for an Arab to lie on the ground in the presence of one uttering a curse, so that it may pass over him.

Adding further conviction to the supposition of the tangible nature of curses is the custom of the Berbers to strip before taking an oath to prevent it from clinging to the clothes. Curses are believed to descend from one generation to another, until they have spent themselves upon someone who is related to the originally intended recipient. A curse that is invoked without proper motive—or, in other words, is not thought to be justifiable—is said to return like a boomerang to injure the execrator. Grimm, in one of his works, said: "Curses, like chickens, come home to roost; they turn home as birds to their nests."

Curses of those who are dying are believed to be much more efficacious. A dying person, it is conceived, is professionally in touch with magical

or supernatural powers which constitute an effective agency for their enforcement. The curse of a dying person strikes terror in the hearts of religiously superstitious people, even of our own times. The memory of such a curse has frequently haunted persons into their graves. Execrations associated with the poor, likewise blessings, are considered especially potent. Sacred literature is quite replete with blessings that the poor and wretched have conferred upon individuals—and which are supposed to have borne fruit—and conversely with the disastrous results of their curses. In most religious literature, the poor have attributed to them the special compassion and grace of the gods and goddesses. In other words, they are favored by divinity. They are permitted to suffer their wretched lives because of a divine purpose. Therefore, it is implied, because of this and in consideration of it, they are shown favor and their curses or blessings are of greater consequence.

Curses which are contingent upon a circumstance or a condition are termed *conditional curses*. A property curse is of this type. Property curses were common among the ancient Egyptians and Babylonians. Many Babylonian landmarks have been found bearing, in cuneiform characters, the inscription, "Upon this man may the great gods, Anu, bêl, Ea, and Nusku look wrathfully, uproot his foundation, and destroy his offspring." This, of course, referred to any desecration of the property, such as by a thief or invader. These property curses have a deep hold upon the imagination, principally because we are all, to some extent, imbued with a belief in and fear of the supernatural. There are things beyond our comprehension in nature, the phenomena of which are most uncanny, and we are wont to attribute such effects to causes not within the realm of natural law. There is the unexpressed belief among many that possibly in some inexplicable manner the ancients could command the forces of nature to commit, if they chose, heinous crimes.

There is, therefore, a combination of mixed feelings of revulsion and dread when one is obliged to violate, even in the interests of science and culture, the venerated remains of an ancient civilization, which bears ominous property curses. The writer has personally experienced this inner conflict himself. It is nearly impossible to obtain the services of natives to work in excavations, if it is known that they carry such inscriptions. It is quite understandable, therefore, that this form of *mental poisoning*, as Dr. H. Spencer Lewis so aptly called it in his book by the same name, was the cause of the spread of fear about the Egyptian curses that would befall the Egyptologists who violated the sanctity of King Tut-Ankh-Amen, and the tombs of other prominent pharaohs and

nobles. The argument that Lord Carnarvon and others, stricken years later, might have naturally suffered some malady at their ages, and would have eventually passed through transition even if they never had been associated with such enterprises, was entirely lost on the superstitious minds. Possibly the high priests of ancient Egypt were sincere in their belief of the power of a curse, or perhaps they wished to protect the tombs with their *mental poisoning* of fear. The fact remains that the fear they created reached down through the centuries to clutch minds of our day and age.

Perhaps the most common form of a conditional curse is the *self-invoked* one. How common it is to hear one say, "may God strike me dead if thus and thus." The individual is invoking God to bear witness to his words, and if he perjured himself to punish him by enforcing the curse which he brings down upon his own head. For many centuries the *self-invoked* curse was part of the regular procedure of witnesses in trials by the state. The law now invokes a penalty for perjury instead. In Samoa, even today, one suspected of theft is brought into the tribunal building and obliged to place his hand upon the sacred stone and then utter the following oath, "I lay hand on the stone. If I stole, I speedily die." The old trials by ordeal are characteristic of this method. A curse was put upon the suspected transgressor. He was compelled to walk through fire and plunge his hand in boiling water, and if he was innocent it was believed that God would intervene, and he would suffer no injury. If guilty, the curse of excruciating pain or death would befall him. It is easily to be seen that most were adjudged guilty.

From all of the foregoing, it should be readily understood that the efficacy of a curse was made to depend upon some medium of transmitting it, of imposing it upon the one execrated. In prayer, we invoke the Supreme Being, God, by petition to intercede for us, or to heed our personal needs. The prayer is but a request to the Divine Power. The prayer, further, except in mysticism, is thought to have little value to the individual unless Divine communion is established. Conversely, a curse is ineffectual unless there be some malevolent spirit to carry it as a substance, or as an energy through space. If we do not conceive a satanic power having equal jurisdiction over our world with a God, then it is quite cogent that a curse falls of its own weight. If all of nature, all of the forces of the universe are of Divine origin, being, and direction they would naturally, by their difference in quality and polarity, quell an evil force.

The belief in curses, of course, is the very basis of the superstitious practice of black magic. In black magic we know that the greatest destructive

power it possesses is the fear it can establish in the minds of its believers. If we fear it, through the self-engendered power of our own minds do we inflict destruction upon ourselves. Disabuse our minds of it, and we rob black magic and curses of any semblance of effectiveness.—X

Killing Animals

An interesting thought that has recently come to our attention is one resulting from a study of the "Confessions to Maat" that are to be found in one of our Neophyte monographs. The soror, in commenting upon the "Confessions to Maat," desires to know just what attitude she would take in regard to the slaughter of chickens and other fowl that she and her family use for food. One of the "Confessions to Maat" states, "I have caused no pain to be inflicted upon man or animal."

This soror feels that she cannot make such a confession if she causes to be killed, for food, chickens, rabbits, birds, ducks, and other small animals that man has found to be delectable and nourishing. It is also asked what attitude should be taken in keeping one's home free from pests such as mice, spiders, flies, etc. Is it not true that in destroying a spider or a mouse you are causing pain, and if so how can one affirm that he has caused no pain to man or animal if he has killed these household pests, or if he has killed, or caused to be killed, a chicken for the evening meal? In the strictest literal interpretation of the confession, the affirmation could not be made, for there is no doubt about the sensation of pain experienced by these lesser forms of animal life when they are killed, unless, of course, some painless method of taking their lives is used. But then, the average person killing a chicken for the table is so inexperienced that much suffering and pain is caused before its head is finally chopped off. This, of course, is not true of the chickens and other small animals or fowl bought in the butcher shop. The action is so fast and so expertly done that little or no pain is sensed by the animal.

Our greatest interest in this whole question naturally is whether or not it is wrong in the eyes of the Cosmic to take the life of such a creature as a chicken for food. To what extent will we suffer Karma by destroying house pests that bring filth and vermin into one's home? First of all, we must realize that one of the fundamental laws seen at work in nature is the survival of the fittest. We see throughout all life that one form of animal thrives at the expense of a lower form. Look at the robin, for instance. A staple part of his diet is earthworms, and nature has even provided him with the intelligence to hop

about over the ground, causing vibrations that result in bringing the worm out of the ground, only to be pounced upon and devoured. There are many birds, such as the hawks, that prey upon smaller, seemingly defenseless, birds. Are we to condemn nature for giving these birds the power to inflict pain upon each other as well as upon lesser animals?

We see certain kinds of birds catching and eating small fish, large fish devouring smaller ones, and even the small fish eating still smaller animal life. The survival-of-the-fittest law extends throughout all living things, even into plant life; and so it is not surprising to find it in man. Like all animals, man has a keen instinct of self-preservation.

At one time in man's evolution, he experienced no sensation of guilt or sorrow for killing one of the lesser animals, for it meant food and clothing for himself and family. Even today, if circumstances require it, man will not hesitate in taking the life of a creature of a lower order of development. Many persons feel that this is wrong and a sin. Many feel that to take the life of any animal, or cause such a life to be taken, will prevent one's spiritual growth and development. A great many persons become vegetarians and refuse meat in any form because of this belief. For the majority of people, a certain amount of meat is a necessary part of the diet, for it provides elements that they cannot get from any other source.

The point in this whole discussion that must be kept in mind where Karma is concerned is the motive back of the taking of a life. Let us suppose that you lived way out in the wilderness far from any city or village, and you were thus forced to seek your food and other needs in the nearby woods instead of the grocery store and other shops. It is hardly likely that you would hesitate to kill a rabbit or a wild fowl when you were hungry; and if you preferred to go hungry and thus jeopardize your health, surely you would be carrying a point of ethics to an extreme.

Now, if you went into the woods with a lust to kill as many birds and animals as you could find, not because of your needs, but because you felt a thrill and joy in taking these innocent lives, you would have good reason to fear the consequences. This also would be true if you felt the same sensations when killing a chicken for your table. Even exterminating pests from your home does not call for a feeling of elation every time a mouse becomes the victim of your mouse trap. If you caught and killed the mouse just for the joy of it, then you would not hesitate in killing, or trying to kill, a harmless little field mouse that you might encounter during a walk through the woods. Surely there would be no good reason for

taking this little animal's life, and, therefore, you could be sure of the Karmic debt incurred by your sin against these little creatures of nature. From the above we see that more important than taking life is the attitude of mind and the emotions stimulated by the thought as well as the act, insofar as Karma is concerned.

News

"What things of interest are occurring at Rosicrucian Park?" is an unexpressed question of nearly every member. Things that happen here have an effect upon every member of the Order, wherever he or she may be located. Even the ancillary activities of the Order are beneficial or detrimental to members. Let us consider, for example, the Rosicrucian Egyptian, Oriental Museum. Upon first blush, a member may ask himself, "Unless I can go to San Jose and personally visit the Museum, in just what way am I benefited by its collection?"

The Order, since its inception, has always furthered cultural pursuits. It has sponsored artists, musicians, poets and philosophers, as well as scientists. Many of the renowned in these cultural and intellectual endeavors have been members of the Order. The Rosicrucians have always held that a great work of art or a musical composition or literary piece belongs to mankind, not to a nation or a group of people, to be excluded by them from others. We do not mean that the author or artist should not be adequately compensated, or does not have any property right in his works or labors, but such products of civilization should be preserved and made available to all who have a love and need of man's better achievements. Such works must not be identified with a race of people, a nation, or a religion, but with humanity as a whole. How often in times of war will people, in their hatred, refuse to permit an immortal opera to be produced because the composer is of an enemy nationality. Immortal achievements are of and for men. They are not to be confined to eras or nationalities. If it were not for some individuals, groups and societies, such treasures would be intentionally destroyed in times of intense passion. In cooler times, people in their sanity are thankful that organizations have existed which preserved these great works. Such organizations win the acclaim and respect of the public.

The Rosicrucians have had recognition throughout history as being one of these preservers. Today, in our Rosicrucian Museum, we are exhibiting what we have gathered from the far ends of the earth, namely, very valuable collections of antiquities. Some of these collections have been sacrificed because of the economic stress, and

would not ordinarily be procurable by AMORC. Some have been sent to us at comparatively small cost rather than to sacrifice them to the ravages of war. The fame of the Rosicrucian Egyptian, Oriental Museum, which was founded by our late Emperor, Dr. H. Spencer Lewis, is now quite widespread. It is known to curators of the largest museums throughout the world, and to art collectors, antiquarians and students, to professors, and to lovers of these things who come from throughout the world to visit it. Frequently they recommend those who have a collection to sell or loan it to the Rosicrucian Egyptian, Oriental Museum.

This recognition makes the word Rosicrucian and the Order known in circles where possibly it could not find another approach. Humanitarians and philanthropists look with great favor upon the Order because it expends sums of money to do these things for civilization, for mankind, and not just for its own members, and further, because it does not request or expect any monetary, political, or material returns. Whenever these persons have occasion, we know, they speak and write favorably of the Rosicrucian Order. Think also of the effect upon the minds of the several thousand grammar, high school and college students who annually visit the Rosicrucian Museum as history or art classes. They are charged no admission, they are asked for no fees, they are placed under no obligation. They do not know of the Rosicrucian philosophy but they cannot help but become conscious of its effect. They admit to all that the Rosicrucians have a fine Museum and are doing a great deal to further art, archaeology and history. We know they invite their friends and their parents to visit the Museum as well, which they do to the extent of many thousands annually. Each visitor is given the opportunity, of course, to learn of the Rosicrucian teachings and to inquire about membership if he so desires.

Thus you see one additional channel for your contributions, your dues. This unselfish activity of AMORC obviously creates *public good will*. The more the Order wins recognition and acclaim, the more it can accomplish. The more it can advance its teachings, the more it has access to sources of information, documents and treasured writings, to heretofore closed archives, which in turn will *personally help you*. Twenty-five years ago, as our late Emperor has often remarked, the word Rosicrucian was a strange, unknown one to everyone, with perhaps the exception of a few, a very few scholars of literature, mysticism and philosophy. Now, at least, several million persons in the United States alone, have at some time read or heard the name Rosicrucian. It is true they may not be in sympathy with our doctrines, they may never become members, they

may have no understanding of our ideals; but they have heard of us and that is important.

Recently, through the kindness of his son, we received the Egyptian collection of Dr. Charles Moldenke, known as the first American Egyptologist. He is the renowned author of many scholarly works on Egyptian history and archaeology. He passed through transition a few years ago. His son, himself a prominent botanist associated with a large American civic botanical garden, desired to perpetuate his illustrious father's memory by having the excellent collection exhibited in an institution where it would further public education and which had no commercial ramifications. He consulted a prominent eastern museum. The Egyptologist of the staff stated, with regret, that they could not accept the fine collection because of lack of display room, and if they received it they would be compelled to store it. This celebrated Egyptologist, who is well acquainted with the Rosicrucian Egyptian, Oriental Museum, then recommended to Dr. Moldenke our Museum in San Jose, as a most appropriate and dignified institution, and one which serves the public—those interested in culture and improvement of self—in the manner he had in mind. The result was that this most worthy collection, consisting of amulets, statuettes, jewelry, scarabs, sarcophagi fragments, and papyri, is being given to our Museum for exhibition purposes, *without cost*, obliging AMORC only to pay for the packing and shipping. In addition, part of the personal oriental library of the eminent Dr. Charles Moldenke, is being sent. This latter, of course, is a valuable contribution to our own *Rosicrucian Research Library*.

Then, again, about a month ago a member sent us a copy of Thomas Dixon's latest novel entitled "The Flaming Sword." Thomas Dixon gained world fame some years back for his story entitled "The Birth of a Nation," which was later produced as a motion picture, and captured the imagination of peoples, and was exhibited to millions of spectators throughout the course of many years. He wrote other celebrated novels. The Rosicrucian who sent this latest work to us, which deals with the old South, points out where in it the author devotes several pages to an explanation of the Rosicrucian Order, AMORC, and of Rosicrucian Park, which he has one of his characters visit. The interesting novel has already had several editions and can be purchased from the Monarch Publishing Company, Atlanta, Georgia. Think of the tremendous constructive publicity we receive from the circulation of this book. The author, or a friend, undoubtedly visited Rosicrucian Park and its buildings on some tour of California, and was so deeply im-

pressed that he decided to include his experiences in his novel.

Now had Rosicrucian Park but administration buildings consisting of offices and mailing departments and stockrooms, no one would be attracted here except members. But the fact that Rosicrucian Park has an appeal to all peoples, even though they may not be interested in the organization as an organization, brings many important peoples in touch with the Order annually. The Rosicrucian Museum is not, shall we say, the only magnet. The Rosicrucian Planetarium is equally important. It is the only Planetarium in the northern part of California, and one of the few in United States, and in fact the second on the Pacific Coast. In the Planetarium is given a learned and scientific demonstration of the movements of the planets, their relation to the earth—an astronomical discourse and display. The lobby of the very attractive building contains scientific instruments and exhibits as well. These things impress the visitor with the educational and cultural background and activity of AMORC. He sees it is not a fanatical society, and no matter how high our aspirations, and how abstract we may be in some of our mystical doctrines at times, we have a very practical side as well. This practical side is equally reflected in the Rose-Croix Research Institute and Sanitarium, where the physical needs of man are taken care of by a competent staff of physicians who employ the latest systems of therapeutics and the Rosicrucian technique of treatment as well.

Many of these enterprises have no revenue directly connected with them; consequently, they depend upon the prompt and regular support of the membership in the payment of their dues. When members become delinquent for a certain length of time, the Order carries them—within the bounds of possibility—but when members are just negligent or forgetful, and let their dues lapse, they are working a great hardship upon the organization. It is true that the organization could relieve itself of considerable expense if it would just support those activities necessary to maintain the individual's personal membership. How selfish an organization we would be, how un-Rosicrucian in principle, if all we were concerned with was just providing that from which we in turn could get a personal benefit. It is our duty to do something for humanity at large as well as for ourselves.—X

Binding Ourselves to Religion

Another Soror rises to ask our Forum two questions. The Soror's questions are: "Need a person have any qualms of conscience for having left the religion in which she was baptized and

brought up? Does one show lack of character in not wanting to keep promises someone else made for him or her in good faith?"

These questions are most delicate because they concern religious matters, and religious votaries are almost always offended by any explanation which might be contrary to their beliefs or opinions. In an attempt at answering these questions, we will therefore avoid as much as possible any dogmatic considerations and confine ourselves to the principle only.

It is appropriate that first we go on record again as to the Rosicrucian attitude toward the church as an institution of society. The church as a whole symbolizes morality, regardless of sect. It expounds that there can be no true happiness in life if the individual violates the divine precepts of nature to attain it. The world at large encourages ambition and sets an ambitious goal for each man. This goal more often is made to appear as *cupidity* and *power*. He who possesses a wealth of material things, or who exercises direction over his fellows, no matter what its nature, is thought to be a success. Temporal success is acquisition of these two things. The legal structure set up by the state restrains a man only from preventing another from his rightful efforts to attain the same things. This restraint is an external one, the compulsion of the law. Consequently, one can be avaricious and despotic, and so long as he does not violate the letter of the law he may continue his pursuit regardless of its consequences. This worldly attitude is an encouragement of the savage instinct of the survival of the fittest. There is nothing about it that is creditable to man or commensurate with the spiritual qualities of his nature. If it were to continue without being exposed to some refining influence, every man would be set against another. No one, as among savages, would have a true friend. The qualities of loyalty, trust and honor, and the moral values of conscience, would be non-existent. No one would make any sacrifice of what he considered his birthright, to have and to hold, that character might survive. Sentiment would expire and brutality would be more prevalent than now. Society, even among a small gathering of men, would exist under an armed truce, each armed against his fellows.

It is not, as we Rosicrucians and students of mysticism well know, that the consciousness of the Cosmic and Divine can only be imparted through a physical agency such as the church, for we know that moral precepts lie just beneath the border of the thinking mind. However, a devotee of worldly interests is more persuaded by reason than conscience, which is never given the opportunity to move the body rightly. The body and mind each has its domain, and for harmony man

must oscillate between the two. We know that there must be a time when man, the outer self, will choose to give audience to his own soul. Any environment or atmosphere that becomes a theater for the psychic self becomes an ideal state for this soul communion. This communion may be a brief period of meditation and reflection in a home sanctum; it may be while one is caught in a spirit of reverie while humbly walking a forest trail, or it may be while seated in the solemn sanctity of a great cathedral. Unfortunately, most men are incapable of engendering the proper state of attunement themselves. They have so long kept dormant the finer and more sensitive emotions and sentiments of their own beings that they do not know how to arouse them at will. The stage must be set for them, the lights, scenery, sound and design all must be powerful, overwhelming in their suggestion of the spiritual. They must by sheer force divert man's thought to higher planes, invert his consciousness to the self within.

The church has been insuperable for the creation of such an ideal state and for the perpetuation of the moral and spiritual ends in life which prevent man from sinking entirely into bestiality. If the church falls without an adequate substitute or without each individual being capable of preserving as forcefully spiritual convictions and understandings, it will mean the ruination of society, notwithstanding our developments of science and longevity, for what is life without a personal peace? That churches have erred is readily admitted. For one to deny it is to proclaim himself a bigot. The puerility of religion has been in its attempt to rationalize the spiritual. It has sought to make inflexible that comprehension of the spiritual truths which men have conceived in different centuries. This has brought intellectual conflict. A spiritual truth is that which is experienced more than it is conceived. The mind for its own peace may clothe it in a doctrine of words. But just as the costumes of men change, so the verbiage of truth needs to change. If not, the flame of truth is distorted by the outmoded lamp in which it burns. The vehicle of words in which truths are placed is conceived by man to have the same immutability as the truths themselves. This is the great error. Man makes a fetish of human thought and of language. It is this inertia of dogmatism and the fixity of church liturgies that has discouraged church attendance, and is an indictment of its councils, dignitaries and prelates.

The wise man will not include the church as an institution in his condemnation, and will work towards a *new reformation*. There can be no one church if by that it is meant one religion, one method or system of spiritual awakening. If we

admit that the church has committed an error when it does not keep abreast of human progress, and when it attempts to clothe spiritual truths in words acceptable only to the minds of the Middle Ages, then likewise we cannot accept that there should be just one church appealing to only one class of our present society, or one level of intelligence, and neglecting the others. The theology which binds man to God must be a fetter made of different substances. Every mind and consciousness will not be bound alike. The appeal of the church to mankind must be upon a graduated scale. *There must be a church for every man—not every man for a church.* There are those, the mystics know, who can find spiritual solace and beatitude within their own *cathedral of the soul*, yet they are tolerant of the ones who need structures created of masonry. No one can prescribe a church or a religion for another, unless he is able to see within the depths of another's consciousness and perceive there what spiritual remedies he may be in need of. As water seeks its own level, so does the consciousness of the individual seek those interpretations that will bring it illumination.

With a child, the mind has not reached its fullest maturity. Truth in any cloak is accepted and unquestioned. A child has not the personal experiences by which to weigh what is expounded, and to find in it any faults of human equation. To a child mind the adult is an authority. Since the child is most often incapable of phrasing and expressing the great wealth of spiritual feeling which it has, it is proper that its parents place it in a church or have it receive the religious guidance which their understanding makes it seem proper. This early religious training often produces a quickening of the spiritual qualities of a child, and helps the inner self to keep pace with the intellectual faculties. To attempt to bind a child, or to make pledges which will keep it bound to a religious faith, is not a broad view of parents or guardians. *Encourage church attendance.* Have a child go to Sunday School and develop a religious consciousness, but do not make for it promises which the child later in life cannot or will not keep because of his understanding, or which, if he does, for his partents' sake alone, make of him a hypocrite.

On the other hand, there is no moral violation upon the part of an adult who has been baptized or in any other way inducted into a faith to

which he did not subscribe, and from which he later deviates. The old legal adage of the meeting of the minds applies to religious obligations as well. One who has not *consciously* and *knowingly* bound himself to a religion is not personally a party to the faith, no matter what pledges may have been made in his behalf by parents or others. One does not merely give lip service to religion. He marries his spirit to it, or it is never a part of his convictions. One may have no hesitancy in making new religious affiliations later in life which are not commensurate with the pledges parents may have made in his or her behalf.—X

Difficult Subject Simply Treated

From time to time we receive requests from members asking if the book entitled "Cosmic Consciousness" by Dr. Bucke is available. It was our understanding that the publication of this book had been discontinued, but we have been informed that it has recently been republished, and the Rosicrucian Supply Bureau has arranged with the publishers to have copies available for members who may wish this book. This is a large book of three hundred and eighty-four pages, and can be secured through the Rosicrucian Supply Bureau for five dollars postpaid.

This is another of the books which the Order has recommended for supplementary reading. Dr. Bucke's study of "Cosmic Consciousness" is not in all respects in accord with the Rosicrucian philosophy; in fact, in many places it is definitely contrary to some of the basic Rosicrucian principles, but nevertheless, is a well-prepared and inspiring work.

Our late Emperor frequently quoted from this book in the higher degrees, particularly those parts that show the effect of Cosmic consciousness upon those individuals who have been leaders and responsible for the development of certain schools of thought. The analysis given to the lives of such individuals as Buddha, Mohammed, Francis Bacon and many others who have been outstanding in their fields is very interesting, and each member who is interested in supplementary reading who may have access to this book will enjoy it as a supplementary source of information. The Supply Bureau will keep in stock a sufficient quantity to meet the demands of any members who wish us to secure the book for them.—A.



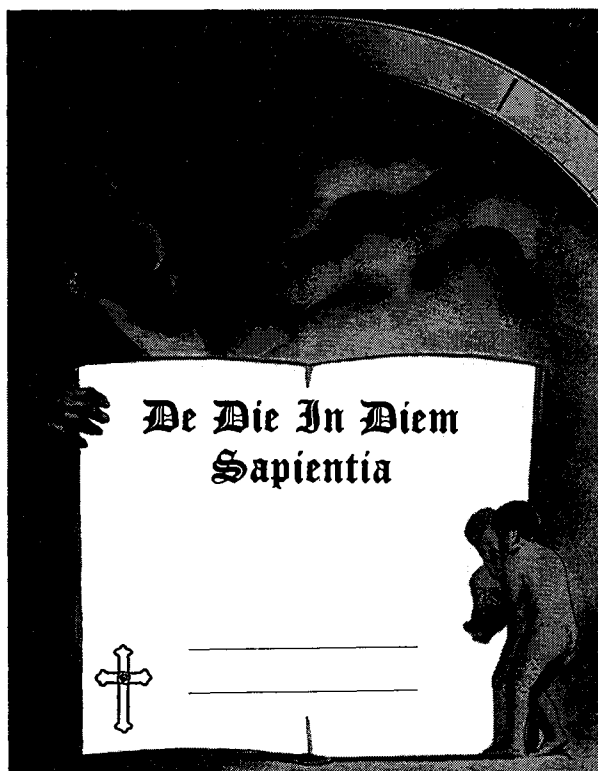
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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN PRESS, LTD., SAN JOSE, CALIF.

PRINTED IN U. S. A.

The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917

Vol. XI

DECEMBER, 1940

No. 3

"He that goeth forth and weepeth bearing precious
seed, shall doubtless come again with rejoicing bearing
his sheaves with him."—Psalms 126-6

Seeds and Sheaves

A soul—excarate—grieved because of earth
As the law of cycles marked approaching birth,
And vainly sought to gather will, and brave
The strangling dark of this apparent grave:
For life on earth is a far more solemn death
Than silenced heart or loss of bodily breath.

His cry arose: "Master—how can I bear
That heavy body! — the brain that must impair
My memory—three dimensions binding sight—
Forgetting former lives—and prone to indict
My brothers for Karmic debts I have to pay—
Perceiving effect, not cause! I would delay
This bleak descent! Oh help me now, I pray!"

"Beloved child," the Master's thought replied:
"Assimilation ceases; now, to guide
Thy new descent, and keep thee upon the Way,
Transmuted knowledge from that former day
Upon the earth shall be thy precious seed.
And lest thou go forth weeping, pause and read
For One has prophesied within these leaves—
Thou shalt return rejoicing, bearing sheaves."

—CIANIS V. TORTIG.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

We frequently execrate our machine age. We attribute to it many of our economic and social ills, such as unemployment, class conflict, and curtailment of individual initiative. The often-referred to "good old days"—to many persons—alludes to the past period of individual effort and accomplishment, in contrast to the mass production of the present.

The advantages or disadvantages of our technological advancement do not concern us here, but there is *one important lesson* that we can learn from our machines. It is *timing*. Timing in mechanical devices means the determination of the occurrence of some function. In other words, in many mechanisms such as combustion engines used in automobiles, for example, and in electrical devices, a certain action of the device is made to occur periodically. Perhaps a lever is to be tripped or a piston to be thrust downward or upward at a certain time. This action, for its greatest efficiency, depends upon the entire apparatus being so timed as to operate concomitantly. A machine or mechanical device that is not timed correctly may be operated, but it most likely will dissipate its power and produce unsatisfactory results, as any engineer or mechanic knows. Further, because the parts are not in harmony with each other, and there is a lack of consequent unity, the machine will also depreciate much more rapidly.

You are all familiar with the fact that the spark plugs in your car are *timed* to fire in a certain order, so as to generate a constant and smooth combustion to drive the pistons of the engine. When they are out of time, your engine sputters or misses, and your car loses power. Thus presuming that everything which exists in the universe has a purpose and constitutes a cause of something, we can say that some things are a constant and immediate cause, whereas others are a delayed and progressive cause. To elucidate, a nail from which a picture is suspended against a wall is a constant and immediate cause of the picture's retaining its position against the wall. It obviously is *constant*, because whenever it would be removed the picture would fall to the floor. It likewise is *immediate* because it is ever of the present. Now, the nail may have held the picture up in the past and it may do so in the future, but the important point is that it does so at the present as well. On the other hand, let us imagine a revolving fly wheel to which is attached at right angles an arm or projecting rod, which, when it reaches a certain

point in the revolution of the fly wheel engages a like rod on another revolving fly wheel for a second or two to accomplish some purpose for which the machine was constructed. Here we have an example of a *delayed* and *progressive* cause. The cause is served when the rods engage each other. However, this engagement is not constant but is delayed until a *certain time*; in other words, until they contact each other. However, even though the engagement of the rods is only periodic, they must always be attached to their respective fly wheels in the right position. Since the fly wheels and the rods were constructed to do a certain thing, we have in them a progressive cause, or a series of things intended eventually to fulfill a purpose. This purpose is *delayed* until a certain time or period, as explained. Obviously, if one fly wheel is accelerated or retarded in its speed, its timing will be out, and it will not accomplish its purpose, even though it exists.

Thus we see that timing, or the right period for things to occur is as important as the things needed to produce the results. What is meant by all of this? Just this—attunement with the Cosmic or with the Cathedral of the Soul, or with the Universal Cosmic Consciousness, likewise as in the functioning of machinery, requires *the right time*, if success is to be obtained. It is not sufficient as a cause for meditation and the introversion of our consciousness that we have the need for some assistance or higher advice, and that we are familiar with the procedure to follow. It is also imperative to know whether the right time exists to begin our experiment, our period of meditation. If there is not the right time, we will fail to have that ecstatic experience that lifts us up and causes us to transcend our ordinary mental state of consciousness, and places us in rapport with the Higher Intelligence.

In so far as the Cosmic is concerned, it is ever ready to perform, to unfold, to reveal, and to assist a sincere petition from humanity, *if the order of that appeal is proper*. We ourselves are often not ready for the state of attunement. We have not made the proper preparation, and it is for this reason mainly that most of us fail. Most frequently persons begin their periods of meditation and concentration while in a *negative state of mind*.

The negative state of mind is a trite expression, I will readily admit. It is frequently used without the user knowing what is meant by it. Perhaps a little elaboration is appropriate. A negative state of mind is a *passive one*. It is one which is receptive to dominant thoughts which may be im-

planted within the consciousness. It, however, itself is lacking in the formulating of any concept or idea which impels the power of mind to action. One who has a vacillating will, who cannot come to a definite conclusion is of this type of mind. Further, a negative mind is one that has the proclivity to negate every positive declaration or action. To put it simply, this type of mind says "no" to everyone else's "yes," without offering any equally positive substitute thought. To oppose the affirmative does not mean that you have a negative state of mind. Thus if one person desires to go to the left and the other is equally emphatic in going to the right, the latter is not negative in his attitude. He is equally as positive; he merely differs in the details of his positiveness. Frequently, however, a person will negate the positive declaration of another and just say "no" for no justifiable reason.

Such persons are perhaps the victims of fear. This fear may arise from doubts of their own ability, or because of some lack of understanding. This confusion and fear which they have causes a hesitancy and this, in turn, a *negative attitude*, one of withdrawal or retirement. A *positive state of mind* is a creative state. The mind is active, moving, and accomplishing. Sometimes the results may not be creative, but at least the mind is producing. If we are positive in our thinking, it means we have formed an opinion, have an idea, or a concept which commands the energy of our minds and bodies to realize it. Every positive attitude of mind has a corresponding action of mind and body. When we are positive we are moved to express ourselves, or to bring the idea into existence by pursuing some method or plan for its development. No one has ever been known to be positive about something, who was reluctant to demonstrate or attempt to illustrate his opinion or ideas, or to materialize them. To define briefly the difference between the two states of mind, we may say the positive attitude is where the consciousness seeks to extend itself in some mode of expression. The negative, on the other hand, seeks to arrest itself, to subordinate its own consciousness. The positive is like a magnet that draws out and focalizes our powers of accomplishment. The negative is like a check rein that holds them back and repels them.

There are, however, numerous factors which contribute to engendering these states of mind. Poor health is the most common factor. For example, if we desire to memorize a poem, the memorizing process requires concentration. We must be conscious of every word which we visually perceive. There must be the utmost coordination between our visual impressions and our will and reasoning, which makes the words we see understandable, holds them long enough in consciousness to be known and to form a definite

impression on the memory. This focusing of the consciousness on one thing to the exclusion of all else is an effort, and the will is the principal instrument used to attain this end. One who is quite ill is frequently very weak. He cannot command will as he would like. It becomes too much of an effort to try and compel the consciousness to be harnessed to one series of thoughts or visual impressions, and the mind is inclined to vacillate—to let go. It consequently becomes *negative*, and there is no attempt at aggression or concerted action.

On the other hand, there are other factors which contribute to the negative state of mind. Sometimes a series of failures in some enterprise may rob one of his confidence and cause the eschewing of any new efforts. Under such circumstances, the will is never fully developed to a point where it is able to attract and draw out the powers of self to the fullest extent, and so it results in further failure on the part of the individual, and a further negative state of mind, a sort of vicious circle. That is often why it is said that *nothing succeeds like success*. Each success establishes confidence; there is then no negation, no holding back of any of our powers. Our full abilities are easily crystallized when we attempt to do something with confidence.

Athletes are quite familiar with the influence of a negative state of mind on their achievements. If there is a feat that taxes their skill and strength, if they are positive in their attitude of mind and establish an ideal or goal for their efforts, the incentive arouses confidence, and will power is stimulated, and with it they can more easily coordinate their minds and muscles, and achieve the desired results. If they doubt that they can perform the feat, or are skeptical as to their condition or ability, they most assuredly will fail or fall short of their previous record. I participate in a form of exercise which consists of weight lifting. I indulge in it, not as a sport, but as a needed exercise. When the bars are weighted to the extent of my ability to lift them, on some evenings I have no difficulty in performing or going through the usual routine. However, on other evenings, after a day's strenuous duties, and being reluctant to perform the exercise, and not having the usual enthusiasm, I lack the mental stimulus, because of the negative state of mind, to make the same lifts. In other words, I cannot properly command the powers which I ordinarily possess. We should, therefore, I repeat, enter a state of attunement, seek to bring our consciousness in harmony with the Cosmic only when we have a positive attitude of mind.

Unless it be an emergency when we turn to the Cosmic to prevent some immediate threatened wrong or disaster, or to relieve an urgent distress, the periods of attunement should occur after a

feeling of exaltation. No matter what our status may be—rich or poor, powerful and influential, or humble, each of us has emotional moods. No matter how distressed our condition may be, or we think it, there are *times* when we feel an improvement, when we are more content or happier and more hopeful. These then are the times to enter the state of psychic attunement. When you are in such a mood or state, then formulate in your mind the purpose of your attunement, the reason why you want to commune with the Cosmic. You will then have the positive support of your whole being, and you will give that purpose and your faculties the acceleration they need. Nothing will seem insuperable and you will be amazed at the results you will have.

When you are confused, worried, excited, and fearsome, every constructive, creative power of your mind is diverted. Your power of concentration is actually weakened by the energy expended for these negative moods. You may feel then that you need help, more than any other time, but if you can wait until you have calmed yourself inwardly a little, until you have gained some emotional stability and mental equilibrium it will be to your advantage. When, to some degree, you once again feel an inner conviction that you will and can conquer, with Cosmic help, then make the appeal, then prepare for the attunement, and you will be fortified with satisfactory results. Of course, you always have the means within you, as *a cause*, to effect Cosmic contact, but there must be taken into consideration the *timing* of these means, the using of them at just the right period, under the right circumstances. Take your problems and your questions to the Cosmic when your heart is full of compassion, or singing with joy, when life seems hopeful and worthy, and not just at those times when you are entirely surrounded with the threatening clouds of trouble. Our late Emperor, Dr. H. Spencer Lewis, said that no man or group of men can rise higher than their consciousness; therefore, you can ascend to the heights more easily when your spirits are high, when your thinking is right.

Fraternally,

RALPH M. LEWIS,

Imperator.

Violation of Nature's Laws

It may seem strange to a great many of our members—especially those in the higher degrees—but all too often we find it necessary to encourage a member to continue his affiliation with the Order after he has been receiving lessons for five or six weeks, and often even before he has taken his initiation into the First Neophyte Degree. At

times it is difficult to determine just why a member should anticipate the occurrence of a miracle in his life, with an immediate rise to riches or a divine purification of all bodily ills, even chronic ailments that have taken years to manifest. Perhaps it is due to misinterpretation of a word, phrase, or statement hurriedly read or overheard, or it may be because our literature is not thoroughly read and digested before seeking membership in the Order.

It is a natural thing for one who is desperate to reach for a helping hand as a drowning man reaches for a straw. Many will request membership in the Order with the belief that mere membership is all that is necessary for them to experience a complete change in the affairs of life. They may even labor under the impression that they can go right on living as always in the past, constantly violating all of the natural laws of life, and yet be relieved of the penalties of such violation. It is often a surprise to the member to learn, upon receipt of his First Mandamus Lesson, that he will be required to study certain lessons each week and that definite rules of good living must be followed in order that he enjoy the full benefits of membership in the Order. It is true, however, that these points are plainly set forth in "The Secret Heritage" and other literature.

It has been said so often before that it hardly seems necessary to repeat, that the officers of your lodge, the Master of your class, the Imperator of your jurisdiction, cannot make you a Rosicrucian or practice the laws and principles for you. We can supply you with the material; we can make suggestions that are sometimes helpful; but the member who expects to draw a deep breath and relax, with the thought that his accepted application for membership is all that is required for perfect harmony and good fortune, is doomed to disappointment.

No doubt many of our new members reading these lines will wonder just what benefit is to be derived from their membership if it is not to relieve them of the burdens of a material existence. What good is Rosicrucianism if it is not to be used in offsetting the dire consequences of the violation of God's laws, either through ignorance or willful violation? Here again is a type of member who is going to be disappointed in the Order and himself. That is, the one who is an ardent student, who uses the principles daily to perfect himself in the practical application of mysticism, but with the sole purpose in view of using the principles to make himself immune to the suffering or consequences that naturally follow the violation of nature's laws. One who knows and understands these laws will suffer to a greater extent for his violation than one who

violates through ignorance. This is easy to understand, because he adds to the natural consequences the suffering of self-condemnation.

Fratres and Sorores, you can realize from the above that the main purpose of the Rosicrucian teachings is to help you to understand yourself, God's laws, and your relationship to these laws. The teachings help you to understand the proper way to live in harmony with the laws of nature. If you abide by the natural laws, it no longer becomes necessary to seek ways and means of offsetting the consequences of their violation. This whole thought is expressed in the old adage, "An ounce of prevention is worth a pound of cure." Another thought that seems appropriate here is: When you are studying the lessons and some suggestion is given that will help you to build up your health, do not think to yourself, "That is good; I will keep it in mind, and when I feel ill I will use it." Start using it immediately, and very likely you will not have to resort to it at a future date in an attempt to restore your health.

Those who are most successful in the use of the Rosicrucian principles are the members who are living according to the suggestions given in the lessons, those who have made the teachings a part of their lives, just as they have developed certain habits of personal hygiene. The greatest disappointments and sad experiences befall those who try to violate God's laws and then apply their Rosicrucian knowledge to avoid suffering the consequences.

Light, Color and Our Lives

Without light, man's world would be in darkness, for darkness is the absence of light. Without color, the world would be cold and drab, for color perception gives us an appreciation of the wondrous beauties of nature. Seldom in this busy world of materialism do we stop for a moment and consider the importance of light and color upon our lives, or the extent to which our realization of the world about us would be affected if ours was a monochromic universe, yet this is the fate of many of the lower forms of animal life. In other words, all pictures registering upon the retina of the eye are perceived in one color, with a few varying shades or densities of this color.

Perhaps the only one who can appreciate what a colorless world is like is he who is totally color-blind. But for a full appreciation of the colors in nature, we can make a comparison between an ordinary black and white photograph and the same picture processed by the new methods of color photography. Then, and only then, can we realize just what we would miss if our eyes failed to respond to the light vibrations of the color spectrum. It would be sad indeed if when we

gazed upon a beautiful red rose it appeared to us a gray, muddy shade.

The method of practical experiments has revealed that a large majority of the lower animals fail to perceive the colors of the spectrum. The bull, for instance, contrary to all popular belief, is color-blind. The color red, as we perceive it, causes no particular reaction or emotion within the animal. This color simply appears as a deep shade of gray, which can be seen more distinctly than can a lighter shade.

Light rays, as is explained briefly in some of our work, are nothing but high vibratory rates that come to us in a wave-like motion, much in the same manner as sound waves. In a ray of white light, we have a perfect blend of all the colors in the spectrum. These light waves are vibrations ranging roughly from four hundred billion per second, which gives an impression of red, to eight hundred billion, which, when perceived, is an impression of violet. The various colors of the spectrum lie in between. It is realized that there are persons whose eyes are sensitive to vibrations lower than four hundred billion and higher than eight hundred billion, but these are unusual in their ability to perceive and distinguish light vibrations.

The Rosicrucians have always known that light and color play an important part in the lives of men and even in the existence of all forms of life. At times special discourses containing unusual facts regarding colors and man's reaction to them have been issued to Rosicrucian students. Many of our high degree members have been studying light and color effects upon life for years. Their findings have been interesting, to say the least. Today color therapy is steadily moving out of the experimental stage and is becoming standard equipment in the treatment rooms of thousands of doctors throughout the world, especially those specializing in physiotherapy. Rosicrucian investigators and researchers have contributed much to this science. This is easy to appreciate when you realize that light and color are waves of vibrations, and vibrations in nature constitute an important subject in the Rosicrucian curriculum.

Because of the advancements being made and because much that has for years remained in the notebook of the experimenter now becomes fact and of practical value, we have prepared a new, special course of study for those who desire to know more about light, color, and man's relationship to them. Much of the material contained in the course is being taken from the ancient archives, where there is still preserved much information and data that has never as yet been released to the masses. Some of the material in this new series of special supplementary lessons is taken from Rosicrucian books and records that

are no longer in print and therefore impossible to obtain in the average city library. Naturally enough, these new discourses will be augmented with helpful information and discoveries that are the result of years of study and practical experimentation by Rosicrucian researchers and scientists.

Such a course as this has been requested by our members for a long time, and we now feel that the moment is opportune for its release. It is now available from the Readers' Research Academy at a cost of 50c a month, for which the student will receive two of these large and extremely valuable monographs.

Curiosity

A member wants to know if a person who is merely curious or desiring to satisfy his curiosity in soliciting membership in this organization can become a good member. While curiosity in its purest form could hardly be looked upon as an ideal motive for soliciting membership in an organization of this kind, it cannot be denied that in the case of some members curiosity does enter to a certain extent. This is probably true of any fraternal order, particularly fraternal orders which have rituals and teachings that are confidential to the affiliated member.

Curiosity is a usable ability as well as one which may get the user into trouble. It seems to be evidenced in all animal life and has been the undoing of many living beings. At the moment I cannot think of any example of curiosity serving a good purpose in the lower animals. Usually we are only aware of curiosity on the part of an animal when it gets that animal into trouble, such as an animal's investigation of a trap; but on the part of the human being curiosity, like many other things, has a positive and a negative side.

Without meaning to minimize in any way the greatness of the modern mechanical age, and the many achievements of inventors who have contributed to it, I believe that there is no doubt but what curiosity in some way or another entered into the original making and perfection of many mechanical things which we accept without question in our daily lives. Without curiosity a human being's life would be rather dull. That is, in order to make life interesting we must have other motives besides merely those of equipment to do things. Curiosity can be directed very effectively in the life of a child, as well as that of an adult, and is a challenge to accomplish certain things.

If a person's motive in affiliating with this organization is entirely curiosity, then the chances are that his membership will not be very permanent, because if the motive is curiosity and nothing else, the purpose in the mind of the individual is to find out what is not known, and as

quickly as a general glimpse of this information is available, the matter is dropped.

In other words, in the case of this organization, when it is clearly brought home to the student that, in order to gain all of the information which the organization has to offer, study and application of oneself to the principles is required and that there is work involved, unless there is a motive beyond that of curiosity there is a tendency to give up. Nevertheless, there are cases when curiosity has challenged the individual, when as a result of curiosity the individual has been led to see a different field before him. He has gained a different perspective which has grown beyond mere curiosity and become a new basis of thought.

Probably there are members of the organization in the higher degrees who acknowledge that originally in soliciting membership curiosity was one important motive, but that the curiosity was satisfied and opened to them the possibilities of the knowledge which they could gain and to which they dedicated themselves seriously.

Therefore, do not condemn curiosity as being entirely useless. As Rosicrucians we should always be ready to see both the positive and the negative possibilities of all things.—A.

Using the Law of the Triangle

Now one of our fratres arises in our Forum Circle to ask the question: "How can I apply the law of the triangle to a personal problem?"

The law of the triangle is a fundamental doctrine of the Rosicrucian teachings. It has that status because it consists of profound Cosmic principles. Since the basic purpose of Rosicrucianism is to apply the laws of the Cosmic as expressed in nature and man to human welfare on this earth plane, all of the teachings must therefore have some practical counterpart. It consequently will not suffice to propound a theory or mystical explanation of certain Cosmic laws, without integrating them in some manner with our everyday affairs. This, therefore, we will now attempt.

It must be realized that a symbol in itself has no inherent power or efficacy. If we wear a symbol about our necks, or carry one in our pockets, it will exert no salutary effect upon us. Even if we make use of symbols in some vocative manner, such as speaking or spelling out their names, they will not aid us. To attempt any such method is to make a fetish out of a word or an idea, which is a rank superstition. A symbol is a design or emblem which represents a thought, idea, or mode of conduct. The equilateral triangle then, and the position which it assumes, depicts certain Cosmic laws or principles only by picture or suggestion. Unless we under-

stand these laws or principles, the triangle as a symbol is of little benefit or use to us.

The triangle is a symbol of the numeral 3, and of *perfection* in the use of natural laws, or in any undertaking. It represents the figure 3, because of its three planes and points. It depicts perfection because in every perfect manifestation, as we shall see, there must be three conditions, qualities, points, or phases present. It is a common saying that things happen or occur by threes. This statement possibly originated with the observation that three qualities, conditions, or parts are always necessary for the perfection of a manifestation. The numeral 1 represents the beginning of anything, or a point of departure. One by itself is neither complete nor perfect. We have learned in the sciences, and it is demonstrable, that so far as manifestations in nature are concerned, there is a principle of duality which exists. There are two phases or qualities of things. Perhaps we may best call these *contraries*, as did some of the ancient philosophers. Thus we have night and day, good and evil, man and woman, positive and negative, hot and cold, hard and soft, black and white, and an infinity of others. It may be contended that some of these contraries are not always realities. In other words, one of them may be, and the other may be conceived to be an opposite just by the mind. For example, night may be said to have no existence as a quality. It may be just the absence of sunlight, sunlight being the positive reality. On the other hand, throughout nature this duality prevails, and without the combining or coming together of these opposites, certain other manifestations would not occur. Each of the opposites is *one* by itself. When one and one are united mathematically, we say we have the sum, or numeral 2. Actually, in manifestation, two is not the creation of another factor. The two separate qualities, or ones still retain their nature but are blended, and from their blending comes a *third* or *new* condition or state, having the attributes of both of the separate ones. We bring together a negative electric current and a positive one, in fastening wires to an electrical fixture or socket in which an electric bulb or lamp has been placed, and we produce the phenomenon of light. The light is the third point or condition, which is the *perfect manifestation*. The third point depends upon the other two, the positive and negative electrical polarities, being blended. Neither of the single polarities produces the manifestation. They must be united and then the manifestation occurs, which makes the triangle perfect. Therefore, *one* is the beginning, *two* is duality or unity, and *three* is perfection. In the manifestation of matter, this is demonstrated in the three elements—electrons, atoms, and molecules.

Man himself is created according to this law of the triangle, these three points of manifestation—and perfection. Man has *body*, *mind*, and *soul*. It is the combining of the physical body with the essence of soul with which it is imbued that gives man those attributes of *consciousness*, *realization*, and *intelligence* which are his manifestations as a *living soul*. For perfection in living according to this universal law of the triangle, man must ever be aware of the two phases of the cosmos, of which he is a part: the material world, the world of the particulars, of matter and its forms, and the psychical, Cosmic, or Divine Realm. The harmonious duality of these two produces *perfection* in the realization of life on this plane. To ignore one or the other of these points of the triangle, or to vacillate in interest from one to the other, will cause an imperfection in our daily lives, which may mean unhappiness and mental anguish. We must not expect any enterprise in which we participate, or any event which we may undertake to be permanent, if we do not advance to the second stage of completion, and, further, if we do not integrate the second point of the triangle with the first point. I must reiterate, knowledge of what the second point of the triangle of some procedure is, is not enough; it also must be united with the first.

To return to our analogy of the electric lamp. Knowing which wire has a positive flow of current in it and which one has the negative would not bring forth the electric light, or, in other words, cause the filament in the bulb to become incandescent and glow. It must be known in just what manner the two wires must be connected and brought into relation with each other, to effect the phenomenon.

Before considering the application of the law of the triangle to mundane affairs, I would like to digress for a moment to consider it in relation to *cause* and *effect*. This subject may be considered a purely metaphysical abstraction. We say that every effect has a cause. Nothing just happens. Most of us, however, realize that there can be no such thing as a single cause. Nothing can in and by itself produce a condition. There must be a minimum of two conditions, one moving and the other relatively inert. A baseball, no matter how swiftly it travels through the air, cannot break a window or do any other damage, unless there is something which it can act upon. A thing cannot change itself or produce a change unless it is brought in contact with something else. Thus a window which exists in the vicinity of a baseball traveling through space contributes as much to the eventual broken pane as the baseball. If the baseball were not traveling in its direction, the window pane would not be broken; likewise, if the window were not there, it couldn't be broken. It is a corollary, therefore, that there

is a minimum of two causes for every effect—one *active* and the other *passive*. When the two conditions or kinds of causes are brought together, we have an effect, a manifestation. This is just another example of the *law of the triangle*.

To attempt to cite all of the cases in which this law of the triangle can be applied to our personal lives would be impossible, as every act of human conduct is rooted in it. In fact, that is where good reasoning and meditation enter into the problem, namely, the determination of what are the points of the triangle that lead to perfection in every individual circumstance. Therefore, our instruction at this time must, of necessity, be general and the individual must adapt it to his own problems. In healing ourselves and others, for example, the law of the triangle is quite apparent. Suppose a *self-treatment* is sought. The first point of the triangle is the Cosmic or spiritual powers which are to be utilized to effect the treatment. We begin with something. The first element obviously is the source of curative power, which, in our methods of self-healing, is the Cosmic energy which is to be induced through the sympathetic nervous system, in the manner outlined in our monographs. The second point of the triangle is the healer himself, who is in this case also the patient. The healer with his method of procedure and technique is as necessary as the first point of the triangle. The points unite, the *Cosmic* and the *healer*, and the resulting third point is the manifestation—the treatment, the relief, or cure. It will be seen that some persons have little or no success with treatment, because they stress either one point or the other too much. We know of students who pass over the Rosicrucian technique of treatment with its clear exposition of the nervous systems, the functioning of the organs of the body and certain manipulations. They assume the attitude that the Cosmic will effect the cure, and that their own efforts are of little consequence. This neglect of this one point of the triangle is the frequent cause of their failure. Conversely, allowing oneself to become too involved in the technique of healing, or the mechanism of the body, to the disregard of the Cosmic powers will cause the same unsatisfactory results.

Now, for another generality, let us look at employment, and the application of the law of the triangle to it. We have posited a number of rules for the use of Rosicrucian principles in home and business, and, in fact, there is a book by that very title by our late Emperor. All of its principles and suggestions are founded upon the law of the triangle. Also *mental creating*, which is treated extensively in our monographs, employs the same law; however, we shall repeat some of these principles here in perhaps a little different manner. In seeking employment or the bettering

of one's present position, the third point of the triangle is, of course, the fulfillment or the manifestation of the end sought. Let us assume that a man is out of work entirely. The first thing most persons think of is the third point of the triangle, the manifestation, the job itself. They set out looking for work as a condition already created for them, and toward which they have done nothing to bring into existence. To use a common analogy, if you want a fire for some reason, you don't perambulate looking for one as an established condition. Instead, you begin a search for the elements or the materials by which it can be made manifest. Consequently, it must be realized that employment is the culmination of a process, not a thing or state to be sought by itself. It is like the fact that one cannot search for success, because success is the satisfactory culmination of some enterprise which one first must have begun or undertaken. Persons do not give work or employment to someone just because one wants it. Employment is an exchange for something which you have or which you can render, so the first point of the triangle in this instance is *yourself*.

Begin a process of self-analysis—have you anything to sell? Have you any talent, abilities, or experiences to offer as wares, or can you produce any? What can you do as good or better than someone else? Aren't you quite sure? Can't you answer immediately? If you can't, or are not positive, then your shop of personal attributes is in terrible disorder. Suppose you walked into a store in which there were a number of tables scattered about, and on which there were heaps of all kinds of commodities without any semblance of order or arrangement. Suppose you said to the proprietor, "what do you sell?", and he replied, "oh, I don't know, just anything, I guess, just see if there is anything you need," you would be amazed at such inefficiency and lack of business proficiency. I repeat then, how about yourself, in so far as your own talents and proficiencies are concerned? Do you know what you have to sell or exchange? If you are not sure of what you have, how are you going to sell them?, or to be more emphatic, what are you going to sell?

Make a list of your assets and liabilities. Under assets, put down, not the things that you like to do, but the ones you can do and *do well*. Remember, you cannot sell your wishes, but only your services. If you like something which you also can do well, that is splendid, but if you just like it and can't do it proficiently, disregard it as an asset. A man can't buy a house on the money he hopes to have some day in the bank. He can spend only what he can actually obtain directly or through credit. If you have experiences which can be utilized by someone else, they, too, constitute your assets. What of your character? Do

you have to be driven to work? Must there be a foreman, boss, or superior over you, or watching you in order to get the utmost from you? Are you inclined to let down, if not observed? Be honest with yourself in making this list. If you cheat, *you cheat yourself* and no one else. If you are conscientious, list it as an asset. If not, *make it a liability*. Are you clean, neat? Are you cantankerous or congenial? Are you lazy, or do you like work that you can do satisfactorily? Have you any talents that can be developed and made useful to someone? Do you study, read good literature, improve your mind, stimulate your intelligence, or do you just drift with the times, work when you have to, and then sort of mentally and physically hibernate in between times? Do you resent those in more fortunate or affluent positions than yourself? In other words, are you covetous or jealous? When you have finished with your self-analysis, your assets and abilities will give you a very clear picture of what you have to sell, what you have to discard, or else push far into the background in seeking employment. Further, if your assets are very few, trivial, and exceedingly common, you must rid yourself of any delusions as to being entitled to great pay or a position of importance. Obviously you must seek an opening compatible with your offers, until you can elaborate on and add to your assets.

The next point of the triangle is the market for your personal wares. This requires an intelligent course of action. If you had a good microscope to sell, you would not canvass the blacksmith shops in your town for a prospective buyer. Possibly in one of them you might sell it, but in all probability you would not. You would instead think of those persons or concerns who would be most apt to have need of a microscope, and they, then, would constitute *your market*. Consult telephone directories, business directories, chamber of commerce lists, professional and manufacturers' directories, trade journals, and specializing employment agencies. You will then find the market you need and concentrate on extolling to it the virtues of your assets, and only your assets. Do not say to a prospective employer, "I can do most anything," for that is just another way of saying, "I can do nothing in particular." When you and your market are brought together in the proper way, the two points of the triangle are integrated—the duality is completed, and the third point, or perfect manifestation occurs, which in this instance would mean *employment*. Now I know quite well that it is not so simple as it sounds, for the market you need may be overcrowded, or there may be no such market in your town or your city, but those are the problems and the hurdles which you must overcome.

Sometimes it is a problem of a personal nature, other than employment or health, that must be solved—again the solution constitutes the third point of the triangle. Don't dwell on the solution, for that must follow the other two points of the triangle; *begin with yourself* again as the first point. Is what you want a selfish wish?, are you entitled to it? Will it bring harm or injury to others? Have you prepared yourself for whatever it is that is desired? Would you be just as happy and as well off without it? Don't avoid asking these pointed questions. If your conscience reveals to you that actually there is no need for you to undertake the activity, or participate in the matter, then your first point of the triangle is weak, *negative*; therefore, go no further. If it is a strong point, your next step is the second point of the triangle; and that, in this instance, would be to consult the Cosmic, in the manner which the monographs have instructed you, for a revelation of the plan or method to pursue, to realize the eventual third point, or *perfection*.—X.

Childlike Activities

The title of these comments seems out of place in this magazine, but it is the result of a letter recently received from a Neophyte member in which it was stated that the member did not care to practice some of the exercises suggested in the Neophyte Degrees because, to quote his question, "Are they not childish for an adult to perform?" The answer to that question is quite frankly, "Yes." And why are they childlike, or just what do we mean by the term *childlike*? I think a better term would be *simple*. The exercises given in our early grades are *simple*. They are the beginning of something, and we know that anything complex must develop from simple beginnings which form a basis of understanding for an individual who wishes to gain knowledge of a process or technique.

When a child starts to school, everything he receives from his instructor is in terms of his comprehension. It would seem foolish to adults to waste their time reading the simple books used by the first grade pupils of a public school, or doing other work they are given. However, it is not foolish for the child to use that material because it is definitely within the range of his understanding and constitutes a means to an end rather than an end in itself. When we become members of such an organization as this, most of us are, in a psychic sense, children. Many of us have given no serious thought to the duality of existence or to the realization that in order to establish absolute harmony within our own beings we must develop both phases of our existence. In other words, duality in its full meaning is a new thing to us, because we have lived exclusively in the

objective consciousness for so long and have educated ourselves in that phase of existence so perfectly that the other phase of our being has had no attention whatsoever. Some who have studied in other schools may challenge this fact, but there are few existing schools of thought that do more than speculate in regard to man's duality and to the true purpose of his soul. The Rosicrucians have always attempted to treat both phases of man's existence—body and soul, objective and subjective mind—as things of equal importance during the time man lives in a physical body. In other words, as previously stated, harmony is the thing toward which we all must work. A complete harmony within our body means that both the objective and subjective phases of our existence are functioning to the fullest point of efficiency.

In everyday life, in the home and school, the child receives objective training and gradually acquires habits and techniques that make it possible for him to speak, read, write, walk, swim, play the piano and numerous other things. He gains knowledge of man's history and beliefs, of the earth itself, of various sciences, etc., so that by the time he reaches adult years he has a wealth of abilities and information that is very much worthwhile, and necessary to fit him into his physical environment. But then he begins to realize that there is something missing. Many problems come to him that cannot be explained in terms of his abilities and knowledge. He is faced with situations that cause problems he is unable to solve, or he finds he cannot make satisfactory adjustments to certain conditions. Conditions about him that are unexplainable as far as his past experience and knowledge are concerned affect his life vitally and he finds himself unable to rely upon his objective reasoning powers. It is then that man consciously begins to think along such lines and begins to search for something that will fill the gap. In other words, although he may not be able to express it in words, he is looking for the other polarity of his existence—that which will bring balance and harmony into his life and make it what he believes he is entitled to have it be. He finds that religious doctrines contribute to his understanding, and in the lives of many individuals religion is of vital importance in making the necessary adjustments. However, many others realize that even religion is not enough. Man does not want faith alone, he wants something else, and so he goes on trying to discover whether or not another phase of his existence lies latent with the possibility of development.

An organization such as the Rosicrucian Order, which devotes itself to the very purposes of man's search, can be very helpful to him if he is sincere in his desire and willing to start at the beginning and allow his subjective mind to gain

knowledge and abilities which in turn will open the way to enable the soul to express itself. It may be questioned whether knowledge can be conveyed to the soul, but knowledge of the soul can be conveyed to the objective mind, and so we find in the Rosicrucian teachings objective knowledge that is useful to us in reaching an understanding of subjective faculties. But in addition we find, as our Frater stated, childlike exercises which, to the individual not completely conscious of the purposes of his affiliation with the Order, or who cannot see beyond the exercises themselves, may seem rather foolish and a waste of time. On the other hand, he who will acknowledge that the exercises are childlike in a sense, because they must be in order to be adapted to the childlike abilities of man as far as his subjective being is concerned, will realize that they are all stepping stones which will lead him to an ever expanding field of abilities. In turn, this will make it possible for him to learn how to fill the gaps which previously existed in his understanding.

That is why the practice of the exercises in our early degrees is so important—not for the sake of the exercises themselves, but because they are the only way man can master new techniques and bring forth into existence his latent possibilities. Therefore, think twice before you ever conclude that anything, whether in this organization's teachings or in some other study or everyday experiences, is too childlike to merit your consideration. Many an employer has had the experience of discharging an individual, who might have been successful in his work, because he refused to cooperate in performing duties that seemed to be beneath his ability. Never conclude that another process or another way of doing a thing is of less value than yours simply because it is apparently very simple to perform. Realize that there is value in all things that work toward a good end.—A.

One-Sided Interests

A soror asks our Department of Instruction: "Why can't we have more in our monographs of the subjects in which we are particularly interested?" Our Department of Instruction believes this question one which would be of especial interest to our Forum readers, and for that reason it is answered here as well as in the letter replying to the soror. In fact, this question is asked in a little different manner rather frequently by Neophytes.

We are not all cut from the same block, as the old adage goes. There are factors which exercise a tremendous influence in shaping our emotional and intellectual lives differently. Our emotional, intellectual, and psychic proclivities constitute what is generally referred to as *character*. It

hardly seems necessary to point out the variations of character; however, it is these disparities in character which account for the multitudinous interests of man. The two principal factors which shape man's life and character are *heredity* and *environment*. The most pronounced characteristics of heredity, other than the destructive effects of disease are ethnic. These make themselves manifest more commonly as temperaments. From experience, we all know that a child of Latin parents has certain physical traits which are more or less pronounced, for example, than a Nordic's. Likewise, an Oriental child's sentiments and emotional self will show a marked difference from an Anglo Saxon's. Environment may, to a certain extent, modify these ethnic tendencies, but not greatly. In San Francisco where there exists the largest Chinese population outside of China, there is a so-called "China Town." Its streets are lined with buildings, many of which have architecture similar to that which the traveler may find in China proper. Many of the stores carry merchandise appealing solely to Chinese trade. A number of the signs on windows are in Chinese characters, as well as the price tags attached to some of the objects for sale. A good portion of the moving throng is garbed in Chinese costumes. The Oriental population is so great that several Chinese newspapers and magazines are published in native dialects. The only telephone exchange outside of China, with Chinese telephone operators speaking in their native tongue, is found there. A goodly portion of the elders cannot even speak the English language, and they live in their quaint homes, as did their parents for several generations before them in China.

However, the great majority have been born in San Francisco, and are of the first or second generation. They are clean, wholesome, attractive, and very modern in appearance. As they move briskly down the streets, from the rear you would not be able to distinguish them from any Occidental American. The youth go to the same high schools, attend the same universities, display the same interests in sports, politics, and the movies, and use the same American slang as the other youths of the city of San Francisco. Environment has played an exceptional part in molding their lives. They appear very much *westernized*. On the other hand, heredity has not been entirely submerged. In the deeper functions of their lives and characters, the Oriental traits assert themselves. Most of these Chinese youths take their religion, even if it is now Christianity, more seriously than their western brothers. Their respect for their parents and ancestors is a very fundamental part of their emotional selves, and is seriously displayed by them far more than it is by the western youth. Consequently, one might

say that in each of us heredity and environment vie for the control of our lives.

Poverty has forced many parents to raise children in sordid, filthy slums, in the great cities of the world, such as New York, London, and Berlin. Crime is usually a companion of filth, squalor, and oppression. It seems to breed best under such conditions. There are generally two kinds of people who dwell in such places. First, there are the unfortunates, who, because of economic circumstances, cannot for the time being find the means of rising above and out of their environment. They know their plight—it is dangerous—and they hope and pray for a change; their courage is to be commended. They possibly constitute the majority of slum dwellers. Theirs is a position of helplessness. However, a great number who reside in such an environment are, frankly, what may be called the derelicts of humanity. They have become deafened to the urges of ambition, and unmoved by initiative. Personal pride has been so long suppressed within them that it no longer causes any pangs of conscience when they neglect it.

You have all seen persons who were in a state of abject poverty, whose clothes might be patched and mended many times, or even be threadbare, but who attempted cleanliness of body and appearance. They still retained their personal pride in their appearance, to the extent that they combed their hair and tried to arrange their clothes presentably. You admired the strength of character that persisted against such odds. Children of such noble characters of the slum districts are obliged to mingle in play with the offspring of morons, mental unfits, who, because of their mental instability, have little or no moral sense and are potential criminals. One child in such an environment, because of his heredity, may by nature be cruel and malicious, and have little or no sense of moral values. Another child in the same environment, who plays with him, and is the offspring of noble characters, has an innate sense of right and wrong, but is continually tempted by the exploits of his companions. It consequently takes *strong character* for that child to rise above such temptations. Yet, some of our greatest leaders in science, literature, music, and in government have come from such districts.

There is, therefore, a continual contest between these two factors—*heredity* and *environment*. As we adjust ourselves to them, we form sentiments which are the modifications of our emotions, or rather various manners of expression of our emotions. For example, one who has even an ordinary love of nature, but who has spent many years in a congested area of a city, and is able to see only flowers in a florist's window, perhaps, or to raise a potted geranium on a fire escape, is going to have a sentimental affection for trees, flowers, and

growing things that will not be shared as fervently by one reared in a more fortunate environment, where these things are more or less common. Without going into a lengthy psychological analysis of love, we can say that we love those things which bring us the greatest pleasure. This does not always mean a physical pleasure; it may be intellectual or psychical. We may have an ideal which we cherish. Anything which we experience, which participates in or approaches that ideal, brings us a sense of pleasure, therefore, we love those things or objects. *It is to be expected that we would pursue those things as chosen interests in life.*

Many persons think it proper that they concern themselves exclusively with their sentiments, loves, and interests, and nothing else. This does two things—first, it narrows us, because there are many other things which might become important interests to us, if we comport ourselves in such a manner as to let them; that is, if we attempt to change our environment and open our minds. You know of persons who have not had the slightest inclination to do a certain thing, or to witness a certain event, because they said it would be of no interest to them. You knew that it was of no interest to them only because they had never experienced it, and couldn't visualize what they were missing. Once they were induced to participate, they most likely readily admitted that they had had no conception of how fine or excellent it was.

There is still another danger in limiting ourselves to just our interests. It is that we may be avoiding something which does not particularly interest us, and, in fact, might never do so, yet, it might become of the utmost value to us in our lives. Let us use the analogy of a child—how well parents know that it would be disastrous to a child's future in life, to let it confine itself to just its "interests." How many boys of eight or ten years of age, if left to their own resources, would take an interest in frequent baths, brushing of their teeth, a balanced diet, and regular sleep? How many boys of fifteen or sixteen years of age, or the period of adolescence, would continue in school, if it were not for parental or civil pressure? Our interests are by no means the criterion of what is best or what is only for our welfare. When you send your child to elementary school, why don't you let it select what studies it wishes to pursue? The reason is that you know the child is, first, not in a position to determine what is best for it educationally, and, moreover, the child would be apt to "ride" its pet interests to the exclusion of all else, and would finish its education with a very warped learning. All of you sorores and fratres who may have disliked arithmetic, geography, or history in grade school—and would have abandoned them if, as children, you had

been left to your own discretion—are undoubtedly now very thankful that you were obliged to study these subjects. Their practical value is obvious to you, even though you were then "not interested."

Now, how does all of this relate to our Rosicrucian studies? First, just what is Rosicrucianism? Is it a single subject or topic? Is it a particular science or art? Perhaps one of the simplest definitions is that which appears on AMORC's official stationery: "A non-sectarian fraternity, devoted to the investigation and study of the higher principles of life, as found expressed in man and nature." We see, therefore, that it is a body of men and women studying Cosmic and natural laws, laws that are expressed in the cosmos, and in man in particular. Obviously such a study must be very comprehensive, and also extensive. Man and nature are not one or two things; they are many, rich and varied in their expressions. Just to study reincarnation, the development of the personality, symbolism, concentration, spiritual attunement, the formation of matter, or any one of the hundreds of subjects of Rosicrucianism would be to defeat the purpose for which the entire system or method exists. We must not let our environment, our previous educational background, and associations which have shaped interests for us, or sentiments, or particular kinds of loves, as explained, influence us in our study of life, of nature, of Rosicrucianism. We must, in Rosicrucianism, *study all of its topics equally*. I repeat, if you let your favored interests influence you, you will fail in Rosicrucianism, just as you would have failed in public school had you just concentrated upon one or two subjects.

Sometimes we hear a person say, "I have been in the Order (meaning AMORC), many months, and I have gotten so little from the work and studies." Officially, as officers of the staff, the first thing we ask such a person is: "Just what is it that you have derived from your membership?" Such a question usually touches off the spark, and the frater or soror will expound at some length on the one or two topics in which he or she may have been interested. If we say then, "how is it you think you have obtained so little from your membership?" the reply most likely would be, "because it took me so long to get this information." We would perhaps answer: "What of all of the other subjects in between?" and he or she would retort, "I was not interested in those subjects." So we can see that the member was measuring Rosicrucianism, not by what it actually is, but what he was interested in. He brushed aside, or discarded, much useful information, factual matter, from which he could have derived much practical help, merely because he was not interested. Such persons are not truly students of Rosicrucianism; they are rather just

students of their own narrow sphere of interests.

Beware of riding your interests to the exclusion of other useful knowledge and experiences. The teachings have not been prepared, nor are the monographs disseminated, with the view in mind of what the member may be interested in, but rather what is useful or beneficial to him or her. All such information which constitutes the teachings of the Order is made as interesting as possible, but the first consideration is its value to the student. It must further be realized that AMORC is not a form of entertainment, an intellectual pastime for dilettantes. It is a method of psychic and intellectual expansion, personal advancement and development. For example, we know that physical exercise, which may be beneficial for us, is not always entertaining; sometimes it is a little painful. *This also applies to learning.* What you do not particularly care for in the monographs, another may, and vice versa; but the important point is that all subjects, the ones you are interested in and the ones in which you are not, are of equal value to you. A child needs external influences to compel him to acquire what is needed and good for him. On the other hand, an adult, such as our members, must use the discipline of his mind, which, because of the fact that he is an adult, it is presumed that he has. Real study and self-improvement are one thing, and entertainment is another. Sometimes they may parallel each other, but where they do not, self-control, discipline of mind, and will power must be exercised. If you lack them to the extent that you cannot take in your study, subjects which do not quite appeal to you, as well as those which do, your chances for advancement and success, not only in Rosicrucianism, but in life itself, are extremely meager.—X.

Incense—Its Meaning and Use

A Soror residing on the Atlantic Seaboard of the United States now asks this Forum the question, "Why do we use incense in our rituals, and how is it conducive to success in mystical exercises?" This question affords us an excellent opportunity to show the evolution of a custom which has had various meanings and purposes throughout the centuries. Many such customs are worthy of perpetuating.

It is not our intention to make this answer verbose, but it is essential to divide it into three principal parts. The first is the *primitive* and *physical* cause and origin of incense. The second is its *religio-magical* use; and finally, its *mystical* application. We cannot treat the latter by itself, as might seem possible, for it is an outgrowth of the other two. The olfactory sense, like the visual, auditory, and other special senses, produces sensations of pleasure when the impressions or im-

pulses registered in our consciousness are consonant with our physical or mental well being. We may never know what the divine or Cosmic purpose of limiting us to five empirical senses is, but we can easily conceive why the ones we have, have been given us. Without them, we would be brought into greater conflict with the world around us than we now experience. It would seem that the elements or nature of the realities of the physical world that can do us the most good or harm lie within the sphere of perception of these five senses. How much exists which we cannot objectively discern, we are just beginning to learn. Consequently, it is incumbent upon these physical senses to acquire for us the essentials for our existence, or rather, to make it possible for us to realize them, also to compel us to ward off what might be disastrous.

Each sense has its own qualities. Thus, taste qualities are sweet, sour, and salty, with various modifications of hot and cold. In addition to these qualities and modifications, the sensations of all of the senses are always either pleasurable or painful, with a variation between the two extremes. It is quite true that the things that please us may be detrimental, and conversely, that which is disagreeable may be beneficial. On the whole, however, things which are gratifying contribute to our security and preservation. It is quite apparent why we enjoy sweet smelling scents and dislike fetor. Most foul-smelling odors are from materials or substances which might be injurious to the body internally or externally, and we are warned by the odor and our repugnance toward it, to be cautious of it. Man, therefore, finds pleasure in agreeable scents and odors, as do most animals. Man gives little thought to the reason whereof; he merely reacts to his instincts and the inclination of his physical senses. It is quite understandable that man should surround himself with fragrant odors. In nature are to be found many aromatic substances—flowers, woods, herbs, even soils. It was only another step, when these could not easily be acquired in their natural state, that artificial ones should be compounded; and thus originated the use of incense and perfumes.

The religio-magical adoption of incense is but a logical extension of its personal use by man. Primitive religion sprang from magic. Magic is the belief in supernatural powers or forces which transcend this world or are immanent in it, and which account for all of the phenomena that are inexplicable and often uncontrollable. Man is so constituted by nature that he principally fears or is awe-inspired by such phenomena, and therefore apotheosizes them. When he attributes to natural phenomena gods or deities, his magic is merging into religion, for the latter embraces sacerdotalism and ways and means intended to

approach the gods and to plead for their intervention and assistance. Religion has never fully departed from magic, though in the advanced or higher order of religion, the latter is subordinated. If, therefore, incense or sweet scents were agreeable to man, they would likewise, it was thought, be most acceptable to the gods. Conversely, if man found some odors offensive, the gods or supernatural beings would also find them obnoxious. This reasoning is borne out by historical facts, actually known practices and customs, some of which we will relate.

At ceremonial banquets among primitive tribes-people, the tables or grounds are strewn with flowers, as well as the roadway along which the religious processions must pass. Unctuous smoke was agreeable to the gods, and fires giving forth such smoke were kept continually burning throughout certain ceremonials. Further, since the dead were to enter the world of the gods, it seemed appropriate that they be decked with flowers and their bodies anointed with scented oils, so that they would be favorably received. It is to be noticed that in all primitive religions there is a parallel drawn between God and man. This is not only an anthropomorphism—the physical likeness of man—but a similarity of man's desires, habits, and customs attributed to the gods. In fact, the gods not only liked but possessed pleasant odors. In one of the ancient Egyptian texts it is stated that the goddess Isis had a most pleasant scent which could be, upon occasion, transferred to others. If men sought to live in or create a fragrant environment, by surrounding themselves with aromatic shrubs and grasses, then the gods, likewise, would seek a fragrant habitat.

Most all religions are paradisiacal; that is, they have their heaven, Elysian fields, Valhalla, or Nirvana. These regions are almost excessive in their appeal through the things which please man's senses, so they are therefore places of great fragrance, according to man. In fact, on medieval Christian tombstones have been found inscriptions extolling the aromas of heaven which the departed would enjoy. It likewise was an early Christian practice to anoint the bodies with a fragrant oil to repel demons who were thought to revel only in the obnoxious scents. The earliest use of aromatics is found in an inscription of the 11th Dynasty of Egypt, when King Sanchkara sent an expedition for them through the desert to the Red Sea and to the land of Punt—now known as Ethiopia, and once a state conquered by Egypt.

In ancient Egypt, at the funerary rites, the deceased was prepared with the use of incense. In fact, frankincense and aromatic herbs were placed in the cavities of the body created by the removal of the organs in the process of mummification. In the Rosicrucian Egyptian, Oriental Museum, for example, a large oil painting exe-

cuted by our late Emperor, Dr. H. Spencer Lewis, hangs in the funerary hall—that is, the room containing the exhibit of mummies—and it depicts the preparation of the bodies. It shows one of the assistants holding the cup-like censer from which rises the smoke which permeates the linen wrappings in which the body is being swathed. In India, the Hindu sect of Siva burns sandal-wood before the stone representing their god. In Buddhism, the offering of incense is one of the seven steps of worship, which also include offerings of flowers. In certain Tibetan monasteries, especially in those in which are practiced the perverted forms of Buddhism, incense is burned or carried upon the person continuously, because it is held that it is dreaded by the evil spirits. Incense is, therefore, one of the ingredients of the Tibetan priests' amulet boxes.

The use of incense by the Semites was widespread. Its name among the Babylonians was *kutrimnu*. It was made from such odoriferous woods as cypress, myrtle, cedar, and herbs. Its preparation and use is mentioned in the Old Testament of the Bible. Herodotus, ancient Greek historian, said that 1000 talents of frankincense (about \$1,200,000.00) were offered on the great altar at the Temple of Bel of the Babylonians at every annual feast. In our Rosicrucian Egyptian, Oriental Museum, in the Babylonian and Assyrian hall, there are exhibited stone or clay contracts—tablets, in fact—made between the priests of the Temple of Bel and the people, to provide costly supplies, foods, and delicacies. So there is no doubt about the lavish expenditures for the Temple of Bel. Isaiah, Chapter 65, Verse 3, referring to the Babylonians, says: "A people that provoketh me to anger continually to my face, that sacrificeth in gardens and burneth incense upon altars of brick; . . ." Some of these Babylonian bricks from ancient temples are likewise to be seen in the Rosicrucian Museum.

The transition from this religio-magical use of incense to the mystical application was not sudden. In fact, there were indications of its existence coeval with the earliest magical practices. In ancient Egypt, among certain of the mystery schools, incense was said to have strange physical properties, each ingredient having different properties which produced varying effects upon humans. The smoke, likewise, was held to carry upward from man the words of prayer offered to the souls beyond. The god Ra was said to draw the soul of the departed upward in the smoke of the incense. In many rituals, even today, the smoke of the incense has the mystical application of an offering to God as it spirals heavenward. The Malays burn incense as an offering at shrines, saints' tombs, and it is accompanied by invocations to the *spirit* of the incense.

The ways and means of establishing communion with God are as numerous as the religions which men have invented, and as flexible as their imagination. Votary offerings to the god or the gods, or resorting to prayer or incantation, still left the mortal in doubt as to the god's awareness of his appeal. There was no *sign*, no material or physical evidence of man's having received the attention of the supernatural forces or the deity. Sometimes among the cruder religions, theurgic practices were entered into, by which the gods were compelled to epiphany, that is, a bodily manifestation of their powers, to give some human assurance of their presence. The dissimilitude of the two realms—the divine and the temporal—was so apparent that man continually feared that his efforts would never bridge it. He sought some bond, some medium by which to tie himself at least periodically with this other realm and with the infinite intelligence which he conceived existed there. If gods, like men, loved beauty and agreeable things, they most certainly would be attracted to fragrant scents. These scents, rising heavenward in the smoke of the incense, would reach a congregation of the gods, or the one Supreme Being, depending upon the religious concept. With the fragrance would go forth men's prayers and appeals to be considered by the Deity. Thus incense was used in this *elementary* mystical sense to bind men to their gods.

We may smile at this simplicity, and yet today in the churches of well established and respected Christian sects, the burning of incense is symbolically used to typify prayer, as man's spiritual bond with his Creator. Theologians disagree as to how it found its way into the rituals of the Christian Church. Some say it was first used merely as a fumigation of the churches to create an agreeable odor. Most likely by the process of syncretism it was *borrowed* from the so-called pagan rites which we have described. It was not in the earliest Christian rituals, and one early churchman named Lactantius agreed with the Neo-Platonic writers that God neither needs nor desires incense in any form.

The mystics, even centuries ago, realized that the inhalation of certain harmless burning ingredients, and particularly certain scents, affected—or rather stimulated and accelerated—the functions of the psychic glands. By psychic glands, we mean those glands that are governors of the flow of the psychic forces of the Cosmic through the nervous system. We all know how the sensations of smell will, by the association of ideas, cause us to remember incidents or events. Further, certain scents have a psychological effect upon us. They may raise our spirits, make us happy, or they may depress us and make us melancholy; at times irritate us. We must not think from this that incense was used as a drug or a narcotic,

for it was not. The mystics and early alchemists made a careful study of scents and their effect upon our moods and temperaments, just as music or sounds affect us emotionally. It has always been the hope and aspiration of the philosophers of old to bring all of the senses of man—the physical ones at least—in harmony one with the other. To them, ideal physical harmony would exist when something would be equally agreeable to each of the five senses simultaneously. It is known that when this is done, the resulting ecstasy would facilitate attunement with the spiritual forces in and around man. It is the distraction of the physical which nails man's soul to the earth, as Plato had Socrates put in in his dialogues.

The color organ, one of the largest in recent times, which was built by our late Emperor, Dr. H. Spencer Lewis, was one of the attempts to coordinate the senses of sight and hearing (which it did successfully) by harmonious colors and sounds. Certain scents, when delicate in their aroma, or relaxing and seeming to quiet the body, liberate the psychical powers. They assist in meditation, and they give us a greater puissance to meet the obstacles of the day. In churches, we know from experience, the incense seems to harmonize with the surroundings of the place, its tranquility and its beautiful music, the solemnity. Most people do not know why. *Mystics and Rosicrucians* do. Rosicrucians also look upon the smoke wafting upward as a symbol, *and a symbol only*, of a spiritual essence resident within man as a silver cord extending from him and binding him to the Cosmic. It is quite true that Cosmic attunement is not dependent upon the use of incense, nor upon the use of any material medium. To appreciate the spiritual and to make use of our bond with it, we need nothing of the beautiful, perhaps. We might succeed as well without music or the symmetry of form and beautiful art and architecture, or without any of the esthetic influences—but the way would be much more severe and discouraging. Since incense, like music, has proved its value to our psychic selves and functions, why not continue with its use, regardless of what primitive, irrational rites may have been performed with it by primitive minds of centuries past? The most glorious customs have had rude beginnings.—X.

Our Monographs

Quite frequently a question will come from a member regarding the method or procedure by which our monographs are prepared. This is naturally in the mind of each student, for it is through the medium of the monographs that he becomes aware of the teachings of the Order.

In presenting the Rosicrucian teachings to the members, the officers of the Order are faced with as many problems as there are individual members. No individual can gain a complete knowledge of anything in exactly the same manner as another, and so it is that through many years, in fact centuries, the Rosicrucians have worked toward the presentations of their teachings in a form that would be beneficial to all who seek that knowledge.

In this jurisdiction of the Order at the present time the most practical methods of presenting the teachings are through the medium of the written word in monographs or lessons given to the members, or through having the members attend the sessions of a Lodge where the monographs are read by the Master of the Lodge. In these ways the organization is conveying to its members the information it has to offer. To secure this information is the main purpose of a member's affiliation—that is, although the Order is a bona-fide fraternal organization, the benefits other than those derived from the teachings themselves are not as important as the comprehension of the teachings.

The teachings, therefore, constitute tools that are placed in the hands of the member. When the organization has supplied the member with these tools, one might say that technically its obligation is fulfilled, but this organization does not stop there. After such information is given to the member, the organization continues to consider his welfare in relation to this information. That is something many other organizations do not do. Without any additional cost to the member, he is entitled to write to our various departments for additional information, if it is available, on a particular subject, and especially for ways and means by which the information received can be used and applied in solving his individual problems.

Like any other tool, these tools are not perfect. Consequently, the monographs are constantly being revised and new features and improvements added, based upon the questions and comments received from members and from new information obtained from various sources. We also find that material supplementary to the work itself must be added to the teachings. Experience has shown that at certain places in the monographs seventy-five to eighty-five per cent of all members receiving these lessons will write the same type of letter asking about the same questions. Therefore, over a period of time at suitable places we have incorporated answers to these questions as part of the monographs themselves. Surely the members would prefer that this be done so that the organization's time and effort, as well as its financial reserves, need not be used to send out answers

to these questions by individual letter to large groups of members each week.

While the Order can furnish these tools to the member and direct him in the way they should be used, neither the organization nor the monographs can make him proficient in the use of the principles. This means, or course, that as in any other worthwhile undertaking there is required a definite effort on the part of the member to make effective in his own life, in accordance with his own needs, the principles conveyed to him through the medium of the monographs. This may sound as if the only help a member can receive is from himself, and in the ultimate analysis this is true, but that does not close channels of assistance from the outside. In other words, outside forces and individuals can direct and help you to gain abilities, just as your teacher did when you were studying in school. But do not come to depend upon gaining complete comprehension and use of a principle from the outside. This must come from within.

In the nine Temple Degrees, which constitute the basic philosophy and instructions of Rosicrucianism, you will receive information on how to use what you are given. Above the Ninth Degree, of course, there are special instructions, and in this higher work we find not only information and exercises of a higher nature, but general discourses which give the member an opportunity to practice systematically the exercises which have previously been given. Therefore, the obligation of every member is not to look forward to a revelation coming at some future time in a certain monograph, but to avail himself of the help at hand.

Some of the most important exercises in our entire curriculum, as far as the development of our latent abilities and faculties is concerned, are given in the Neophyte Degrees. Use them; review them occasionally and make their effect noticeable in your daily life. At the same time continue your advancement into the higher degrees for the additional information you will receive, and in order to build upon the foundation which you establish from the practice of the early degree exercises.

In the material world which surrounds us we have built our actions too much upon fixed measurements. We expect within in certain length of time to gain a definite objective. We expect after traveling a certain distance to have arrived somewhere. However, we cannot set these physical standards for our development mentally or physically. There is no monograph in all our teachings that can be said to be the point at which psychic development and Cosmic Consciousness are attained. Every monograph contains those factors which contribute to the gaining of these things which we seek. Therefore, our first obligation

is to derive all there is from each monograph in order to actually absorb it and make it a part of our conscious thinking existence.—A.

The Objective Mind and Reincarnation

Much has been said in these pages regarding reincarnation, but, as in gaining a knowledge of the ultimate purpose of life, this is one subject that cannot be fully comprehended by an individual except through experience and through a complete understanding with his own inner self. Man is placed here on earth to learn certain things, but as we have pointed out repeatedly in the Forum, as well as in the monographs, not all those things which man must learn can possibly come through objective knowledge. Objective knowledge can only direct man to place himself in a better condition or state of mind by which he can learn certain things that evade objective explanation. One reason why it is so difficult to write or speak about reincarnation is that it is not of the physical, objective world and therefore cannot be limited to any physical medium of expression.

The question which brings up this discussion is from a Frater who is a member of our Spanish-American Division. He writes as follows: "In the monographs of the First Degree it is repeatedly stated that the objective mind is mortal—that is, at the hour of transition it ceases to exist. In the same monograph we are told that our limitations and imperfections are of the objective mind. If these principles are true, which I do not doubt, what then is the purpose of reincarnation? Since the objective consciousness ceases to exist with all its limitations and imperfections, and since the subjective consciousness is what continues, and being of the soul is already perfect, how do we benefit through the process of reincarnation?"

Members in higher degrees than this Frater will probably understand that the answer to this question must be based, first of all, upon the Rosicrucian conception and definition of some of the terms involved. The statements made by the Frater are true—that is, the objective mind is the seat of consciousness of the brain, which is a physical part of man and therefore transient or limited in expression to the physical body, and the subjective mind is the seat of the consciousness of the soul, which is permanent and not dependent upon any physical manifestation or vehicle for its continued existence.

It is true, therefore, that the soul being the part of our existence that incarnates, the objective mind as such is not incarnated or, we might say, does not exist as an entity from one incarnation to another. Therefore, in its simplest form the question raised by this Frater is, "What do we gain by our earthly existence?" If we judge

our earthly existence in terms of objective knowledge only, what we really gain in consideration of the whole life of the soul is truly relatively small. The answer to this question is based entirely upon a proper conception of man in his relation to the universe. In another article in this issue of the Forum I have pointed out that harmony is the point of ultimate perfection toward which man must work. We might feel that the development of the objective consciousness is a waste of time because of our habitual materialistic attitude and viewpoint. So much time and effort are given to the development of objective consciousness and the gaining of knowledge which goes no deeper than the objective consciousness that we fail to realize we are only limiting ourselves by directing our education or general knowledge in this way.

We must also take into consideration in answering this question that the subjective mind does have communion with the objective and that this communion works both ways. We are able through the use of our initiative abilities to receive information from the subjective mind, by turning our thoughts inward and listening to the voice within our own beings, sometimes called the conscience, or a "hunch." We are able to be guided if we will develop the habit of listening in our objective consciousness. By doing this we gain knowledge that is worth-while; we give the other half of our dual existence an opportunity to express itself, to take its true place in the whole of our life. If we listen to these "hunches" or directions of the subjective mind, then surely we will be directed to use our objective faculties in a way that will contribute to our well-being in our immediate physical life, and will also direct us toward experiences that will become a part of our complete existence. Such experiences will contribute to the formation of our innermost convictions, ideals and character, which, when once established, go beyond the objective mind and become attributes of the soul.

It is through this channel of utilizing information which the soul can convey to the objective mind that we contribute to the necessary experiences of the soul itself. In other words, the soul takes on the experiences of each physical existence just as salt is taken into water and held in suspension until the saturation point is reached. As has previously been explained in these pages, such a chemical solution does not change the water, it only adds to it. So experiences add to the soul, which is a perfect medium to absorb them.

It is a fact that in the physical world some simple conditions, from the viewpoint of man, are apparently the result of complex processes. For example, the water with which we are all familiar is a chemical compound of two elements

which must be combined under certain conditions to produce water. As you probably know, the chemical formula for water is H^2O —that is, two atoms of hydrogen combined with one atom of oxygen make a molecule of water. But more than the mere bringing of two atoms of hydrogen into the environment of one atom of oxygen is necessary in order to form water. Once water is formed it is very stable. It is not apt to return to its original component parts of oxygen and hydrogen before you can use it, for example. The same is true of the experiences of the soul. We pass through one life after another, going through many years of objective experience to add to the soul its true traits of character, its ideals, convictions, and purposes, which are necessary for it to acquire. From the standpoint of objective reasoning, this may seem a waste process, but that is because we see the process only in part and not as a whole.

The soul, then, reincarnates many, many times, carrying with it the attributes which we have contributed. We can only contribute these attributes by passing on to our subjective mind the experiences which we first gain objectively. Therefore, we see in this sense that the objective mind is a contributing factor to our total existence. The soul takes on certain attributes of the objective self until it becomes a composite of many such personalities, but when the objective mind has so served its purpose of contributing to this development, it no longer needs to exist as an entity. But the real I, the real ego that is our true individuality, never ceases to exist. While man is in a physical body his tendency is to give attention only to the physical and objective. This distorts his viewpoint. Rosicrucians should weigh every explanation in terms of duality.—A.

Rosicrucian Humanitarianism

A frater asks our Forum: "What things can we do in our own respective communities to help troubled humanity? I read of the international stress and turmoil, and of the confusion of our own people, and I feel conscience-stricken that I am not doing something to relieve these sufferers and troubled minds. I have no vast, or even sizeable sums of money to give to charity, though I contribute some whenever I can, but there must be something else which I can do which would be helpful and appreciated by others."

The Rosicrucian Order is and has always been, during its lengthy history, *an humanitarian organization*. Its interests have never been self-centered. It could hardly declare to others to have a plenary philosophy, if it neglected the welfare of humanity, other than its own members. Each individual is encouraged in his studies to become a master of Cosmic and natural law, so

that he may order his own mind and life, and find a resultant happiness. Such happiness, however, possibly depends upon the happiness of others whose lives are contiguous with his. In life we cannot bury our heads in the sand like ostriches, and ignore others. We can't all be anchorites and hie ourselves away to some mountain fastness. We are part of human society. The Rosicrucian teachings make us ever conscious of the fact that the efficacious use of certain Cosmic principles depends upon our working closely in various ways with our fellow humans, whether they are Rosicrucians or not. Contact with human society is necessary to awaken certain latent powers which we possess. The interchange of social experiences plays upon our psychic faculties, as a musician does upon a piano keyboard. To escape the human touch is to miss much of life's greatest joys, but, likewise, to remain in society and seek isolation while in it in a world of our own thought and living, while human suffering sweeps about us like a gale, is not only irrational but wholly un-Rosicrucian.

In this Forum and elsewhere, we have discoursed numerous times upon the content of charity. Charity is not a commodity. No one thing can be so designated charity that under all circumstances it will suffice to assist those in need. The giving of money is the most common charity, because it becomes the medium of providing the more directly needed things. However, money should only be given as an humanitarian gesture, if it will meet the requirements. If it does not, it is not charitable to give it. If a man on the desert is in need of water, it does him little good to put silver or gold in his hands. If a man has lost faith in himself and needs words of encouragement, a bank check will not fill the void. Too often a monetary gift is made because it is the easiest way to quell the pangs of conscience. Whether the needy person will find the money a relief or a sting to his pride is too little considered by some donors. They are more concerned in being able to feel secure personally in the fact that they have done their part. Intelligent charity or humanitarianism is very essential. Study the needs of those you wish to help, without embarrassing or humiliating them. If a donation of money will help, give it to them, even if it hurts you a little. If money is the lazy way, or not the most effective, do not give a penny, no matter how easily you can spare it. Always keep your charitable acts free from any ostentation. If your motives are right you will wish to serve, not to glorify yourself. The average man or woman thinks of charity or humanitarian service in terms of money only, and has little or no realization of the other things he can do to fulfill an obligation in life to help his fellowman.

Recently the following suggestions were made to officers of AMORC Lodges and Chapters, and District Commissioners of the Order, by the Supreme Secretary. I see no reason why the individual member cannot have the same suggestions. It is conceded by most all authorities on international affairs (and we, because of our worldwide connections and ramifications as an organization, may be so classified), that the people of Europe will suffer more during this coming winter and year than in any other period in modern times. Starvation, malnutrition, disease, exposure will be rampant throughout the Continent of Europe. This is a dire prediction, but a logical one. There are a number of factors which contribute to this, most of which must be apparent to you. Direct money contributions are not only impossible in most instances, but inadvisable. This we officially know from our personal experiences. Shipments of clothes, used clothing—hats, shoes, coats, dresses, and sweaters—for adults or children, or both are acceptable and will be distributed. There are few, very few families in this our Western world, no matter what their status in life, that do not have some discarded clothing, which, with slight repair, could provide comfort and protection from exposure to others. It is not necessary that these clothes be completely repaired. Unless they are threadbare, they are acceptable to the war and other relief agencies. If you have the time to sew on a few needed buttons, so much the better, but if not the garments will still be gladly accepted. Certainly in closets, bureau drawers, attics, or basements, you have discarded wearing apparel. When one is seeking to keep warm, style—a product of vanity—is of no concern, so regardless of how old the clothes may be, make a bundle of them. In fact, here is exactly what you should do:

1. Make a search for old clothes and discarded toys. Make a bundle of them.
2. Inquire of your Chamber of Commerce, Better Business Bureau, or Police Chief where there is a war relief or Red Cross agency in your city.
3. Take them to the agency and say: "I am donating these as part of the AMORC, Rosicrucian humanitarian activities."
4. If you cannot take them in person, call the agency on the telephone and they will send someone for them.

By doing this simple service, you will be greatly helping a needy cause. By saying *you are doing this as a Rosicrucian*, to further the Rosicrucian humanitarian activities, you permit others to know that AMORC today, through its present membership, is active in humanitarian work, as it was in the past.

Do you also realize that the old magazines and newspapers in your basement, garage, or closet

would be of value to such relief agencies? Little children in distant lands who can neither read nor write, or at least cannot read *our* language, and to whom it will mean nothing whether the magazine is a year or ten years old, will derive much enjoyment from cutting out the pictures, or just looking at them in childish wonder. Further, old newspapers when stacked, trimmed, and baled by relief agencies bring good prices in the industrial market. Such money is used by the agencies to purchase necessities.

Let me tell you what one frater is doing, as a Rosicrucian, to help others. This frater is an engineer by profession, but since childhood he has been fascinated by violins. He states that he is not what would be termed a "good musician." In fact his interest does not lie in playing the instrument, but in making it. Violin making has become an avocation with him. He has become so proficient in it that he has acquired a considerable reputation for the quality of the instruments he produces. He has never, so he says, had extensive training in making these beautiful instruments, but as he terms it, "I seem to carry the knowledge over from a previous incarnation." In his meditations, he frequently sees himself as a monk in a monastery in the Basque country of Spain, several centuries ago. There has been revealed to him, Cosmically, a formula for a varnish, with which he treats his violins, that makes them have a most splendid tone. Experts declare this varnish is similar in its effect to that produced centuries ago in Europe by the old master violin makers. This frater stated that he has felt that in the past—in another life—he was instrumental, through the violins he made at that time, in contributing to the musical development of struggling young artists. He desires and feels it incumbent upon himself now in this incarnation to do likewise. He wishes to use AMORC for the medium of approaching those to be helped in this manner. He has donated several of his splendid violins to AMORC, through our late Emperor.

In a recent conversation, in fact, just a day or so ago, he made plain a plan to me, in which we are collaborating. Wherever there is a child of a member who has real musical talent and who seeks to learn the violin, and who, because of the financial means of the parents or guardian, is compelled to practice or learn on an inferior instrument, that one of his superior violins—his excellent instruments—be loaned to the child for its use, for a designated period. Realize what that means to a young boy or girl, to whom music is life and the mastery of the violin is the highest end, but who now is obliged to use an unsatisfactory instrument with impure tones. Think of their gratification when afforded an instrument which in quality and workmanship is equal to some of the finest on the musical market. This

frater feels that he will be able to help others give expression to latent or undeveloped talents, through the medium of his instruments. The violins, of course, are always to remain the property of the Order and are to be returned to it, or transferred upon its instructions to other neophytes in music.

Have you a son or a daughter, a young boy or girl under eighteen, who has real talent and is struggling to master the violin, and who is in need of a superior instrument? I do not mean one who is just beginning, taking his first lessons, but one who has been practicing for some little time and who is said, or declared, to have talent. *Members* who wish to have their children eligible for this frater's instruments must arrange with the Master of an AMORC lodge or chapter for an audition of the boy or girl. A letter to the Master of a chapter or lodge, referring to this article, will be sufficient for the making of further arrangements. If, in the opinion of these local officers, or a qualified committee which they select, the child should have the instrument, arrangements will be made by the Supreme Grand Lodge, to send the instrument to the Master of the Lodge or Chapter, to in turn be loaned to the child or youth. *There are no obligations or costs.* A paper must be signed, recognizing that the title of the instrument is vested in AMORC, and that the property must be cared for and returned within the specified time.

In these things which I have outlined and told you above, fratres and sorores, you will see a modern and a continuous application of Rosicrucian humanitarianism, and things which you can do to help. Have you other suggestions of things Rosicrucians can do to help persons and the Order? If so, we welcome them.—X.

"Soul-Travels"

Perhaps the most puzzling of man's experiences are those that occur after he has gone to "the land of dreams." Dreams have held man's attention probably since the beginning of consciousness. We can even imagine primitive man waking after a night of restless slumber and being surprised not to find the carcass of a deer, killed and stripped of its hide during the hunt of which he dreamed. But why not surprise? After all, primitive man knew nothing of dreams. To him they were as real as any experience during the awakened state.

Such experiences no doubt caused primitive man to think and try to analyze this other being that would arise in the night and travel about the countryside as swiftly as the deer itself, this being that was so free that it would be upon its game in a flash and with no effort make the kill

and return to the mouth of the cave dwelling with its burden across its shoulder, there going about the work of preparing the skin for clothing, the meat for food, and the bones for tools or ornaments. Primitive man was perhaps even a little afraid of this other part of himself. He probably imagined all manner of superstitious ideas about the prowess of this other self, its abilities to cope with situations and battle the great beasts of the forests with a cunning and power unknown to man in the awakened state.

Even to this very day entirely too much superstition is based upon experiences in the dream state. I recall an occasion when, as a very small child, a statement was made to me that caused a great deal of worry and mental agony. It was upon relating a dream in which I was falling through emptiness, and just before striking the ground, I woke up. Probably everyone has had similar dreams. Upon relating this dream, I was told that it was a good thing I woke when I did, for if I ever hit bottom, I would be killed. No explanation was offered, and for a long time after I would worry about hitting bottom during such a dream. It was not until several years later when I did "hit bottom" that this fear was dispelled. On this occasion, I again dreamed of falling through space, this time prompted by the fact that I fell out of bed. I awoke very frightened at first, until I realized where I was and that I was not hurt. After that, I no longer feared this dream. But you see how easy it is to build up fear and superstition in the mind of another or even yourself, for that matter. With a little use of the imagination and lack of logical reasoning, we can create all manner of ridiculous beliefs regarding our dreams, their cause, and what takes place during the dream state.

In an interesting letter and report from one of our new members who had just studied her Second Mandamus Monograph, we note her mention of dreams in which she experienced travel through space to different cities in the United States and even into foreign countries. These dreams were so vivid and interesting that she became curious as to whether they really were dreams, since she had not traveled much and therefore had not been to the places visited in her dreams.

At the time she had these experiences, which was several years ago, this member was reading the magazines and publications of an organization in this country that is devoted to Bible interpretation, Christian healing, and some studies in psychology. One of these publications conducts a Question and Answer Department. Therefore, this new member of our Order wrote to the department and asked what caused her dreams and if they had any psychic meaning to her. She was

told that her experiences were called soul-travels and that the best thing for her to do was to discourage such experiences. We realize what is being hinted by this statement, for it is not a new idea at all. In fact, there are several teachers of new thought and psychic phenomena who expound the theory that the soul leaves the body at night and travels about through space, over mountains and valleys, visiting other cities and foreign lands, having a gay old time while released from the shackles and restrictions of this mass of matter we call a human body. We are told to discourage this insubordination on the part of the soul and make it stay home where it belongs, for it is said that there are other souls traveling about in like manner that would enjoy nothing more than to play a joke on our soul and occupy its earthly temple, taking possession and refusing to permit our soul to come home again. It is presumed that this soul whose body has been stolen will have to continue its wanderings until it also can steal a body of another or perhaps sneak back into its own home again when no one is looking.

We cannot help but wonder what keeps the body alive during all these soul-travels. The Rosicrucians know and set forth in their teachings that the soul comes into the body with the taking of the first breath of life and leaves the body only upon transition, when the last breath is expelled. Even then it does not rush forth all at once, but leaves in a slow, gradual manner. It may even hover about the body for several hours or perhaps two or three days after death is said to have occurred.

There are psychic experiences to be had while one is asleep, but they do not require the soul to leave the body; in fact, if it should, transition would result. Our high degree members, of course, know of and experience almost daily, in carrying on their Rosicrucian work, psychic projection or the extension of the psychic body; but they also know that this psychic body, although of the soul, is not the soul force, without which life could not remain in the physical body. These psychic projections are sometimes involuntary, that is, they are uncontrolled; but, nevertheless, they are accompanied by certain definite experiences and sensations that distinguish them from the ordinary dream.

Let us spend a few minutes meditating upon the suggestion that we discourage these experiences that have been labeled "soul-travels." You notice there is no explanation as to how to go about this, just the statement, "Discourage it." How are we going to discourage something unless we have control over it? In the dream state the objective consciousness is dormant; we do not have the power to reason. If we did, we would not have such fantastic dreams as we sometimes do when we eat rich, heavy food late at night.

Perhaps just before going to sleep we could concentrate upon the thought that we will not dream, but even then if we happen to kick the cover off part of the body, exposing it to a change of temperature, we might be awakened enough to set up a train of thought that would register upon the objective consciousness from the storehouse of memory, uncontrolled by the objective reasoning. Thus, we might have the experience of being frozen in a cake of ice, fighting our way through a blizzard, or any number of similar experiences that might occur to you. Thus it is seen that to discourage dreams or experiences while asleep is difficult, if not impossible. To those who wish more definite knowledge of dreams and "The stuff dreams are made of," we suggest that you obtain from the Rosicrucian Supply Bureau the interesting discourse, "The Phenomenon of Dreams."

Initiation Results

A soror arises in our Forum to ask a question which we receive rather frequently. She says: "When there is no remarkable experience, can the initiations have any beneficial influence?"

What initiations are intended for, or the reason why we participate in them, greatly determines what benefits we will derive from them, because our attitude of mind at the time is very important. In the December, 1939 issue of the "Rosicrucian Digest," under the title, "The Errors of Belief," beginning on Page 427, we trace the origin of initiation and how AMORC today is perpetuating the traditional intention of initiation. In answering this question, we would first suggest that each, if possible, read that article. Next, we ask that each recall the phrase appearing on the covers of the official AMORC initiations. It reads: "Initiation brings into the realm of reason, the purpose, and into the realm of emotion, the spirit of one's introduction into the mysteries."

By mysteries, we, as Rosicrucians, adhere to the traditional ritualistic definitions of that word. We mean all those phenomena, those happenings and occurrences in our own natures, or in the universe in which we exist, which in themselves are not readily comprehensible, but which we realize do in some manner determine the course of our lives. Whenever one sets out by some method of thought or action to probe into those mysteries, to be introduced to their workings, he is being inducted or initiated into them. Therefore, initiation in the general sense is an introduction to some mystery or mysteries, but this explanation is not complete enough and it is apt to give us a wrong understanding. For example, if the principles of chemistry constitute a "mystery"—in the sense given above—to someone,

and he decides to study the subject and begins with an elementary textbook, he can, by the above explanation, be said to be "initiated into the mysteries" of chemistry.

Initiation, however, is more than an academic or intellectual approach to a subject. If it were not, every student entering a new field of thought, regardless of its nature, would then be termed an initiate. Most of us feel and believe that initiation has a far deeper and more mystical significance than just that.

But let us return again to the phrase appearing on our initiation covers. We are told there that initiation brings into the realm of *reason*, and into the realm of *emotion* certain experiences. Initiation is, therefore, dual in purpose. We could perhaps approach all of the mysteries, as some do, solely by ratiocination—an analysis, a series of definitions, purposes, and conclusions as to our findings. There is no doubt that this would reveal some *light* to us. In fact, much of the material of our monographs does and is intended to make us *think* and *reason*. If, however, we were just intellectual beings, *reason* alone would be all that is necessary, and would be our measuring rod of all things, including ourselves; but we are more than reasoning beings, we are *feeling* beings. We perceive and we feel. Our perceiving causes us to become sentient. We see something and our response is more than just comprehension or realization of what we see. We likewise have an emotional affinity with the sense-object. This may take the form of curiosity and compel us to go closer for further examination, or we may become fearful, startled, or surprised. Likewise our emotions move us from within to act cowardly. Anger may cause a process of reasoning to occur that would impel us to violent bodily action. Both the reason and the emotions play a large part in our lives and living. To attempt to suppress one or the other completely is disastrous. The ancient Stoics went so far as to declare that the emotions were weaknesses of the body—a disease—and were to be ignored. Their false reasoning caused them to contend that pity and compassion were extreme weaknesses, which we should purge from our natures. Personal mastery in life requires the right balance of the emotional with the reasoning self.

Some things, as we said, can have their essence procured through reason alone, others through emotion, and still others can only be truly evaluated by the use of both reason and emotion. An unsatisfied reason leaves a gnawing sensation, an unsatiated curiosity, a constant inquiring mind. On the other hand, ungratified emotions cause a restlessness that no persuasiveness or oratory will curb. Has anyone ever been successful in *reasoning away* a love of something which sprang from

the emotions? As an analogy, each of us knows that as powerful as the written word is when executed with skill, yet it is often inept at engendering the same ecstatic experiences that actual sight will manifest. Can anyone adequately describe the grandeur of the Grand Canyon of the Colorado, the Nile at sunset as it silently flows past majestic temples bathed in a rosy glow, with stately palms bowing majestically to it from the banks? Has anyone found words to tell the pride and love in a mother's eyes as she looks upon her new-born? No novelist can produce, through words, the emotional feelings which we can experience when in the presence of one actually extremely happy or in deep sorrow. Reason without the emotions, for a complete understanding of life's vicissitudes, is like attempting to enjoy a modern motion picture play without the accompanying sound dialogue.

We all know how much more easily we can appreciate the moral of something by having it dramatized for us, than by just reading a philosophical discourse on its moral content. The physical side of our natures cannot be aroused or developed by intellectual means. We can read by the hour the meaning and purpose of what Cosmic Consciousness consists, and yet never experience it. To experience it, we have to participate in it, not with our objective consciousness, not with our reason, but with our inner consciousness. It is exceedingly difficult to describe the state of *oneness*, or entering the *absolute*. They are really ineffable. Words suffice merely to explain the method of approach. The experience must be had. Initiations are intended to cause us to appreciate the plane of consciousness, the degree of psychic attainment we are to acquire, by the study and use of certain principles and laws in the subsequent monographs. Let me use a homely analogy—a cook book may give in detail the recipe for the making of a delicious apple pie. It may list all of the ingredients needed and in what proportions it should be compounded; it may tell as well the oven temperature and the length of time for baking. These things in themselves constitute dry statistical tabulations and figures, and they would not inspire one to make the apple pie, as would a slice of the actual pie made from the recipe. The taste and fragrance would establish an ideal which one could realize. He would come to know what he was seeking to accomplish. He could more easily visualize the ultimate end. He would have an incentive, in other words, to make the pie.

An initiation, therefore, permits us, through its dramatization and manifestation of certain of the laws, which we must eventually master, to experience in a small degree that to which we are aspiring. The monographs of the subsequent de-

gree will permit us to learn the laws of accomplishment, but the preceding initiation, because of its psychological and emotional effect upon us, introduces us to the inner *soul* purpose of the teachings. Unfortunately, however, many neophytes conduct or participate in the initiations only with the expectancy of an objective experience. They expect to see something startling, amazing, or spectacular, over which they can ponder for days, or on which they can concentrate their reason for analysis. Sometimes such experiences do occur, but when they do not—to answer the soror's question explicitly—it does not mean that the initiation has been a failure or of no benefit. I have spoken to fratres and sorores who told me they had failed in initiation. They explained at length that nothing, absolutely nothing occurred. They had neither heard nor seen any phenomena. Inquiring further, they would admit that perhaps they did experience a sort of inner satisfaction, a sense of tranquility, unlike anything they had ever known, and that perhaps certain fears immediately began to ebb or were quelled. Others have said that the peace and confidence they felt remained with them for days, and strengthened them in their daily affairs, and yet they had discredited all of these things. To them, these hadn't constituted results because they were looking for something else in initiation.

There are two things which may occur during initiation, and by one or the other, or by both sometimes, you can measure your success or your failure. Either there is a material manifestation of some kind which occurs in such a manner that you can actually perceive it, that you can see or hear or objectively feel it, and because of which you will be enlightened, you will have a new knowledge, new vision perhaps. Then again you may experience instead an *afflatus*, ecstatic sensations, an inner peace and power, you will seem to transcend your harassing trials and tribulations, be able to relegate them to their place. If you have one or another of these realizations, I repeat, you have not failed in your initiation, and you most certainly have been benefited.

Again let me call your attention to part of the Rosicrucian definition of initiation—the realm of reason and the realm of emotion.—X.

Treatment by Suggestion

Here is an interesting letter that we wish to bring to your attention this morning because it deals with an important phase of the Rosicrucian work; namely, the use of the Rosicrucian laws and principles in coping with the everyday, material affairs of life. In another part of this Forum we have discussed in detail the great law of the triangle and how to use it, but this point

deals with a little different phase of practical Rosicrucianism. We will not quote the letter in full, only that portion dealing with the problem.

Our Soror writes: "If a person has a false idea, hallucinations through the excessive use of intoxicants, and by continually turning these false impressions over in his mind until they become obsessions with him, what can be done about it? He has a fine personality, and until drink took hold of him he was influential in the business and social world. He could stop drinking but doesn't wish to do so. A mistaken idea that he has more trouble than anyone. Is there a solution to this problem?"

We see right away that there are several important points to consider in giving this Soror the advice she needs in order to help in this and similar cases. You note the statement to the effect that he could stop drinking but does not wish to. This would seem to suggest that as yet it is not a serious habit with him. However, it must have an effect upon his health, character, and his power of will. Knowing as we do that successful work in behalf of another depends largely upon the one we are trying to help, we might be inclined to say that without this patient's cooperation nothing can be done for him. You know that we insist that all who wish the help of the Council of Solace express their desire in a letter to that department. There is a very good reason for this. First of all, it places the patient in the proper frame of mind to receive the help of the Cosmic. Any effort on the part of the patient makes it just that much easier to direct help and assistance to him. The desire for help from the Cosmic automatically sets into action those forces that will eventually bring the patient into harmony with it. This does not mean that mental or metaphysical assistance depends entirely upon one's faith in the system, but it is true that such faith is beneficial, because at once you have the full cooperation of the patient. If the medical doctor does not enjoy the confidence of his patient, he will not have the cooperation he needs to effect a cure, for without this confidence the patient will not follow the instructions given him or take the medicine prescribed. This is found to be true in any therapeutic system.

In this case before us it is not so much the fact that the man of whom our Soror writes drinks, as it is the fact that something is prompting him to seek refuge in the use of alcohol. If it were possible to learn what this trouble is and help him to eliminate it, he would probably stop drinking to excess, if not entirely. We have suggested to our Soror that she or someone else attempt to discuss the problem with this man and try to point out to him the futility of running away from his troubles by way of the whiskey bottle. He thinks that his troubles and worries are greater

than those of everyone else, but if he could trade with another, he would no doubt regret it. He, being an average person, probably blames his problems on others or conditions outside of himself. Perhaps he has resigned himself to a life of sorrow and grief. Inwardly he may be admitting his own shortcomings, and when his conscience seems too severe, he tries to subdue it or become insensible to its wrath by taking alcoholic stimulants. Naturally, this does not help, for while under the influence, he strives with all his mental effort to justify his act. In this way he becomes thoroughly convinced that the world and everyone in it are working against him, trying to do him evil. With such negative thoughts, his condition grows steadily worse.

This gentleman is suffering the consequences of a warped viewpoint of life and its problems. Alcohol so deadens his objective faculties that he has lost the ability to think, reason, and analyze the circumstances that are blocking his path to success and happiness. The negative thoughts of malice and hatred have a very bad effect upon his subjective consciousness, resulting in hallucination and obsession, a persecution complex. Our problem is how to eliminate these impressions from his consciousness. If we could convince him that success and happiness depend largely upon himself and his attitude toward life, and not upon forces outside of himself, we would be taking a long step toward helping this man. If he could only realize that he alone is the master of his destiny and determines by his actions whether he is a success or a failure, enjoys happiness or is steeped in misery, it would tend to give him confidence in his own abilities. As it is, he lacks this self-confidence and thus leans upon others who, in his opinion, are failing him. We have instructed our Soror, who reported this case, to use the laws and principles that she has learned in directing to this man thoughts of peace, kindness, harmony, and health, doing this when she can be sure he is asleep, thus making it possible to contact the subjective consciousness with these absent treatments.

We have also suggested that thoughts of self-confidence and proper living habits be directed to the subjective not only by the absent treatment method but also by the spoken word. This can be done by someone close to the patient who would have an opportunity to speak to him while he is asleep. This is a method of treatment that has been used successfully for many years by Rosicrucians and within recent years by various schools of psychology. Our members in some of the higher degrees will realize the laws that are at work when they read the following brief explanation or procedure.

First permit us to explain that when one is asleep, it means that his objective faculties are

dormant. This includes objective reasoning, as well as the five physical senses. The body and mental processes are in the hands of the divine mind or subjective consciousness. With the objective consciousness dormant, thoughts and ideas of a constructive nature can be directed to the subjective without interference from the outer self. This fact has been proven by hundreds of practical experiments in past years. Because of this it is possible to replace harmful, unhealthy habits and acts with those of a beneficial nature without having to depend entirely upon the use of the objective will.

After the patient has gone to sleep, someone should proceed to talk to him, very softly, of course, so that he will not wake up. Sometimes he will answer when his name has been called softly several times. This is good, for it indicates that he is on the borderline between complete sleep and wakefulness. Continuing with the method or procedure, go right ahead with the conversation. Tell the patient that he has confidence in himself, that he not only can but will be successful in his business endeavors. Tell him that since it is harmful for him to drink, he will discontinue it. State that his troubles are not so great, certainly nothing that he cannot overcome through a little effort on his part.

No matter what you say to him, be sure that you voice it or express it in a *positive* manner. Suggest action on his part rather than such negative things as "Don't do this," or "Don't do that." This is negative and brings forth a rebellious reaction. We see this even in the small child. The mother or father who tells little Johnny, "Don't run through the house," may find Johnny a bit defiant about the whole matter; but a suggestion that Johnny walk through the house and he will not slip on the rugs or trip over the chairs will find him quite agreeable. The difference is simply one of a negative statement as against a positive suggestion.

The procedure of talking to one while he is asleep has the same effect or reaction as our instructions that pertain to directing thoughts and impressions to the inner consciousness by meditating upon something just before going to sleep. A simple proof of the efficacy of this plan is to concentrate upon getting up at a certain hour in the morning. When you do this, you will find that you awaken either exactly at the hour thought of or a few minutes before.

In using this system to help the gentleman in the case under discussion, we must remember that a change may not be noticed immediately. It may take several days or even two or three weeks, but with patience and perseverance and a will to help in this case, our Soror will eventually notice the fruits of her efforts.

Spiritualistic Experiments

A few months ago the well-known scientist, author, and psychical researcher, Sir Oliver Lodge, passed through transition. He had attained an age of 90 years, and was very active in his study and research work up until a few weeks before the illness that took him through life's greatest experience.

Sir Oliver Lodge was one of the world's outstanding investigators of physical science even long before he became interested in "life after death." His studies and researches gave to the world many facts in the fields of modern science, especially facts pertaining to electricity and the propagation of high frequency radio waves in space. He was a firm believer in the duality of man and that the soul after separation from the body continued its existence, perhaps on another plane.

Naturally enough, he was severely criticized for his belief in spiritualism and the time and money he spent in his investigation of psychical phenomena. He was not daunted, however, by the opinions and caustic statements of his colleagues and contemporaries, who are prone to label as rubbish anything that they themselves cannot see, hear, feel, taste, or smell. Sir Oliver was indeed a brave and noble scientist, open at all times to arguments and proofs that his opinions and beliefs were wrong. Since modern science could not disprove these beliefs, he continued his efforts to prove to the world that contact with the after world was not only possible but demonstrable.

Since the passing of this great psychic researcher, we have received many newspaper clippings and letters pertaining to his life, his death, and his psychical work during the last thirty-odd years of his life. Many questions are asked as to our opinion of him and the effort he put forth in behalf of spiritualism. For obvious reasons, we cannot but admire Sir Oliver Lodge. His books on psychic phenomena are indeed interesting. We do not, of course, agree entirely with him on many points, especially as to just what takes place in the seance room. We do not, for instance, approve the theory that it is necessary to have a medium place himself or herself in a trance-like state to contact the higher forces of the Cosmic plane. We also know that much that takes place during a seance is misinterpreted and not thoroughly understood by those who make a practice of public and semi-private demonstrations.

Like the average well-known psychical researcher, Sir Oliver Lodge admitted that he personally was not a psychic, and the only experience he had ever had was the inner sensation, on a few occasions, that there was a presence of some

kind in his room. He believed it to be the soul of his wife, who had passed through transition several years before him; but even unto the end he experienced nothing sufficiently concrete to prove this belief.

Throughout one's investigation of Sir Oliver Lodge and other great researchers, we find that one of their greatest errors is an attempt to materialize or bring into earthly manifestation the subtle forces of the Cosmic plane. There is no material manifestation of the immaterial. The average medium seeks to have the soul personality descend upon a group and speak in a material voice through a trumpet, always in a feeble, far-away voice, perhaps pick up and ring a small dinner bell or maybe tip up one side of a table or move a chair across the room. These soul personalities are always expected to answer questions through the mind of the medium in a trance. Members of the higher degrees of AMORC know that such methods are unnecessary for attunement and contact.

From the sensational newspaper articles, it seems that Sir Oliver Lodge has left certain sealed secrets that are to be conveyed by him to his friends and former associates through contact with a spiritualistic medium. He did not state just when this would be done; in fact, he suggested that it may take him several years to make the contact. His purpose is to give conclusive proof that communion with the other world is quite possible.

We are reminded of the demonstrations that are conducted each year by the wife and close friends of the great magician, Houdini. These demonstrations, of which there have been several, are always done in public places with a large audience, including newspaper men, photographers, and newsreel men. The "spirit" of Houdini is called upon to prove by a physical act that it is near at hand, waiting to demonstrate. On the occasion last year, the "rendezvous" was held out in the open at a spot previously decided upon. Those present were requested to remain in silent prayer for a minute or two. Then a close friend and former associate held his cane up and out away from his body. He then lifted his head and two or three times, in a loud voice, called upon the "spirit" of Houdini, if it were there and could hear, to prove it by striking the cane from his hand.

To Rosicrucian students it is hardly necessary to point out the fallacies of such demonstrations, or rather, lack of them. We know that Mrs. Houdini and her friends are wasting their time and money traveling about to different parts of the country each year to held these public seances.

Our remarks may in some respects seem critical, but this is only true insofar as these methods are concerned. We are not critical of communion

with the personality of one who has passed through transition. We know that such contact is frequently made under the right conditions and more especially, with the right motive. In the first place, this communion is easier between those who were especially close in attunement here on the earth plane. Such attunement continues even after transition; but to establish contact, it is necessary to seek quiet, peaceful surroundings, if possible in a place that has been near and dear to both persons. In these ideal surroundings, without the thought of a public demonstration, not for the purpose of materializing the immaterial, but for soul comfort, peace, happiness, and health, complete harmony and attunement will be experienced by both personalities. Each will be benefited by the contact; both will be manifesting in the immaterial, where mental communion only is possible.

You see how necessary it is to raise your consciousness to a degree of ecstasy where it may free itself from its material surroundings. You see why we tell you to turn your thoughts within, even forgetting for the moment that you are you. So long as you are conscious of the material, the physical, you cannot experience communion with the immaterial, the psychic.

Our Many Bodies (?)

A frater recently wrote to our department of instruction: "In connection with the psychic body or personality, why do not the Rosicrucians adopt the vital, desire, and other bodies of many other occult schools and teachers?"

This question was answered adequately, but briefly, by the Department of Instruction, and I believe it will be of interest to our Forum readers as well, so I will answer it more fully here. The question is really in two parts, if we examine it closely. One part is, "why have we not adopted the terminology or usage or doctrinal material of other occult schools or teachers?" The other part of the question is, "why have we not in particular added certain references to 'bodies' to our explanation of the psychic self and personality, as given in our monographs? We, therefore, shall answer this question in the order of its two parts.

The Rosicrucian Order today is the oldest mystical and metaphysical brotherhood in continuous existence. That which it expounds as its teachings was, in essence, taught for decades, yes, even centuries before many of the present-day occult schools or teachers existed. This is not a vain statement, but an historical fact, which the impartial investigator may easily determine for himself. To "adopt" the writings or postulations of other teachers would mean, first, a reversal of much of which we now teach, except that which

has already been purloined from the Rosicrucian teachings; and then, second, why adopt them at all? There is no need for Rosicrucians to abandon their teachings or any portion thereof merely for "different concepts." If it can be shown that what the Order, AMORC, has taught and *demonstrated* for centuries is basically wrong or impractical, it will be the first to propose and make a change. Certainly there would be no purpose in AMORC's clinging tenaciously to erroneous concepts, and thereby deceiving itself. If, on the other hand, our age-old and still demonstrable and rational teachings are worthy, then it would be foolhardy to change them. Further, the Rosicrucian teachings are not the personal views or concepts of any one member or officer, but are an evolutionary philosophy to which many minds and personalities have contributed their knowledge and experience. Their weight of authority in this alone is greater than the many flash-in-the-pan concepts, unsupported except by the views and opinions of self-styled teachers or occult schools begun one, two, or even four decades ago.

Now, as to the second part of the question—the limitation to two bodies only, namely, the *physical* and the *psychic*, or Divine. By contrast with the postulations of some of these occult schools, AMORC is all too conservative. One occult, theosophical, Christian, mystical, and self-styled Rosicrucian movement has, in its teachings, assigned numerous bodies to man's nature. It has made man appear an extremely complex entity. The different spheres of bodily states and activities are attributed to different bodies—perhaps that is easier than trying faithfully to co-ordinate such functions with one or two bodies. It would appear that almost as soon as some manifestation in man's nature was discovered which was not in itself objectively explanatory, it was enshrouded with a body. This particular school, in one of its books, attributes to man the following bodies, and several modifications thereof: the desire body, dense body, vital body, and spirit body. Some of these terms made their appearance in the literature of other occult societies, so perhaps this school to which we are referring synthesized them for its own benefit.

I think I will be borne out by all philosophers and students of philosophy, that the purpose of philosophy itself is to unite, that is, integrate all of the workings of the Cosmic so as to show a harmonious whole—a *sole reality* in the universe. Even mundane science today is trying to correlate all of the physical sciences to show where each one merges into the other. To do other than this is to deviate into myriad channels of investigation and to dissipate one's powers to know the truth. Analysis has its merits, if the particular is being examined only to better understand that of which it is a part. A watch, for example, is an aggregate

of its cogs, wheels, screws, jewels, and springs. No one part is more important than the other; neither is each mechanism a complete reality, it is just an attribute, if we may use that term, of the watch.

It is easily understandable, of course, that importance should be attached to man's body. It is also comprehensible that simple minds, and those not capable of profound thought should associate with it all of the mental and physical states and activities of which man is conscious. This is very commonly done among primitive peoples. Each organ of the body has had various powers attributed to it, many of which really belong to the category of the psychical and psychological. It is known that savages have attributed the soul to different organs, such as the heart, head, solar plexus, and abdomen. Man experiences the psychical and emotional states, and among primitive peoples they are thought to have their seat solely in the body, usually the region being where the sensations are felt, if they can be so localized. After death African tribes burn to cinders certain parts of the body which are thought to possess virtues, such as the tongue, eyes, ears, and heart. The early Hebrews held that personality could not be separated from the body, and that after transition it possessed a body in substance and form, not unlike the physical body in which it had resided during life; in other words, a "personality body."

The Platonic philosophy places emphasis on the immortality of the soul, by acceding a very subordinate state to the body. In this and the Orphic philosophy, the body is a prison, a hindrance, a temptation, definitely an obstacle for the soul to overcome, and which it must transcend. The body is so placed as to have little or no relationship to the true and *one reality* in the universe, namely, the soul and its source. Plato acknowledges the two spheres—the Divine and the temporal—but incongruously contends that the body and the material of which it is composed are not realities, except under certain conditions.

Arguments for the relation of body and mind truly began in the meditations of Descartes. Descartes strives valiantly to keep intelligence, which he considers in his philosophy as something wholly of the soul, apart from brain. What we ordinarily think of as the intelligence of the brain directing the movements of the body, the functioning of the limbs, he conceives as a sort of animal mechanism which is acted upon by the soul, but the mind itself is not resident in the body. Descartes has the soul influence the body through the pineal gland, where, through an intricate method, soul sets up, on "occasion," the movements of the body which we ordinarily think of as being caused by objective intelligence. This dualistic conception carried into the ethical sphere the continual con-

flict between the bodily passions and other desires, and the higher claims of reason and conscience. The passions and appetites were easily related to somatic needs, such as food, drink, and the sex impulses. Abuses of these appetites produced noticeable effects upon the body. On the other hand, the moral influences were not localized. These influences were not simply associated with material things. The pangs of conscience are most intangible in their nature and indefinite in their origin, therefore, these higher forces and efficacies were by contrast held to be *spiritual* and Divine. The body was depreciated and often made to appear as offensive to the higher judgment and interests of the mortal.

In Buddhism, in the strictest application of the sect's doctrines, the body is regarded as impure, "full of sickness," "a heap of corruption." It was something to be endured rather than admired or cherished. The mystical state of earthly Nirvana is to the Buddhist an escape from the body momentarily, as is the indwelling of the soul, to which Plato refers, a temporary death or separation of the soul from the infirmities and the corruption which he infers are of the body. In past times, the paucity of knowledge of the physiology and anatomy of the human body, the nervous systems and psychological functions, only caused a further separation to be made of the body and soul, a larger gulf between them. It also caused the custom of embodiment of the functions of mind and of the emotional states into numerous so-called bodies. Thus the passions and the appetites, having to do with the "lower" nature of man, were by some unthinking, unphilosophical, and unscientific occult students and teachers embodied in such nonexistent forms as the *desire body* and the *elemental body*. The physical form itself, or the chemical and material configurations of the human, were classified as the *dense body* or the *atom body*. They, of course, were considered quite apart from the desire or elemental bodies, but in some strange, highly fantastic manner, reacting one upon the other, and causing the emotions and appetites which we experience. Then there was life itself to be considered. It was thought necessary to embody that, so it was given not the allegorical and symbolical status of body, but an *actual* intangible sort of substance called the *vital body*—or the animal, spirit body. The thinking and the sentient spheres could not be entirely left out, so they were added, and they were termed the *mental body*. Sometimes our moods and temperaments are difficult of explanation, and they are not always wholly complimentary to us, so they were assigned to forms called entities, or *entity bodies*. These entities and their alleged conduct are contiguous with some of the most absurd superstitions of the Middle Ages, and

these entities, like the little imaginary creatures—elves and fairies—took possession, it is claimed, of certain of the bodies at times, or inclined these bodies toward the conduct for which we are often responsible. Actually there is an occult school, very unfortunately terming itself Rosicrucian, that teaches the antics of these elves and fairies, and how they affect us and possess our bodies at times.

Now, what do the Rosicrucians really teach with regard to the body? First, we recognize a dualism—a *body* and *soul*—and an integration of the two. To Rosicrucians, body is that gross manifestation of “spirit,” that configuration of matter, which has that form which we can objectively discern, that is a reality to our objective senses. Soul, by contrast, is an intelligence, and consequently a potent order or force which imbues the body with certain faculties which are not found in “dead” or inanimate matter, or even in animate matter of lower or simpler states of development. These two—body and soul—uniting cause the manifestation that we regard as the conscious, realizing and morally aware self, which we term the human. However, even though Rosicrucians respect and admit of a duality, it is only in the sense of both of its phases being attributes of a whole. In other words, to Rosicrucians, the physical body is not existing in the universe as an entirely separate substance from the source from which the soul emanates, and, conversely, the soul in its turn is not considered by Rosicrucians as a separate substance from the source of that which gives the body form. They are really two phases of the Cosmic; each complete in its function, but each depending upon the other for the higher end it is to serve. Thus soul as a Cosmic force can and does exist in the universe, without embodiment, and on the other hand, the chemical elements of which the body consists exist as just matter, without the soul, but neither has attained its ultimate end until they are united as “the living soul.” We might say that one creates, or is responsible for the existence of the other, like the two poles of a magnet. The positive produces the negative; the negative is such because of the existence of the positive.

The body is not degraded in fact or in status, for, as the Rosicrucians contend, spirit, or that energy commonly referred to as electronic or atomic, which gives matter its gross form, is no less of the Divine than is the soul itself. The latter, or soul, however, is of a higher order. In music, for example, in the diatonic scale, one note may be in a higher octave than another, but most certainly no one can say that the lower note was less a reality as music than the higher one. The fact that the body is a manifestation that is within a realm in which it can exercise an influence on

other material things and in turn be affected by things which may abase or pervert it, does not make the body immanently corrupt or evil, as some philosophers and even religions, as we have shown, have come to believe. Each of these two attributes of our Cosmic being, for we are truly as humans one of the realities or beings of the Cosmic, has its modes or functions and operations, its particular activities. Some of them are so pronounced, so very definite in the manner in which they function, that we must be cautious not to conceive them as separate substances or “bodies.” Thus, as explained, there are conscience, the intellect, consciousness, perception, realization, and the appetites and desires. All of these must be harmonized, fit into their scheme in relation to the body and soul. We must not make a separate thing of them. Just as the colors separate, yet we know they are all of the spectrum of sunlight and blend there harmoniously, so must we relate these functions to one body, and to one soul.

We speak of and can demonstrate, as Rosicrucians, the duality of consciousness, but we also show that this consciousness is an attribute of soul. We do use the term *psychic body*, merely to illustrate better the purpose of the psychic. We point out that this psychic intelligence or mind of the soul has a spiritual form which corresponds to the form or extension of the physical, material body. It is not that the psychic body is an actual substance, but rather it is like a shadow. It is the field of manifestation of the soul in the physical body. The soul exists, then at a certain time it is *clothed* with matter. Like a master it enters its temple. To use another analogy, the body is like a building constructed around a shadow. The shadow is not in itself a reality, it rather indicates the existence of something other than itself, so the so-called psychic body is the indication that there is within us an extension of the soul force.

The soul clings to us like a shadow, thus the term *psychic body*. It can also, like a shadow, be projected into space. Then again, we, as Rosicrucians, speak of the life force (V.L.F.), that which gives matter the means of extending itself, the power of reproduction. It is one of the attributes, however, of the dual principle; it is, in fact, the soul force. A human may have many qualities, but this does not give him separate substance, or bodies. A table may be hard and black, but neither the hardness nor blackness are the substance of the table, even though they give it certain characteristics. A true philosophy strives for simplicity, and, further, does not conceal its lack of thoroughness behind unessential terms or “bodies.” Therefore, no matter who or how many occult “teachers” or “schools” adopt for their use, desire, vital, dense, and myriad other bodies, The Rosicrucians will not submit to the fashion.—X.

Are Animals Psychic?

In a recent issue of The Rosicrucian Forum, there appeared an article entitled "Are You Psychic?" Much that was said in that article, as far as general conclusions are concerned, might apply also to this question. Being psychic is an attribute of any living thing, if we consider in the broader sense of the word that our psychic faculties are an attribute of life—by that I mean of the Vital Life Force, which comes from the source of all life. The average interpretation of the term psychic is very limited, but as Rosicrucians we should realize that the true meaning of the word is limited only by our capacity to understand. As we advance in the comprehension and use of simple laws of nature, until we reach the point where we can employ more complex laws and thereby broaden the scope of our understanding and usefulness, we are also advancing in our comprehension of all things and pushing back the boundaries of our limitations.

To return more directly to our question, since early times man has speculated as to what attributes animals possessed in comparison with his own. Until comparatively modern times, his observations were largely confined to those animals that came into his environment, and included the domestic animals closely connected with his own living. Various conclusions have been reached. Some believe animals have no comprehension at all, that they are merely mechanisms with all their reactions based upon reflexes or instincts with which they are born. Anyone who has been closely associated with animals, particularly one who has had a pet that has shown intelligence, will definitely disagree with such a conclusion.

All of us have had experiences, or know of experiences, that prove a certain intelligence upon the part of animals. Many writers who have discussed the fourth dimension have come to the conclusion that animals are simply living on a different plane, as far as dimensional perception is concerned, and that they have intelligence, reasoning ability and other faculties adaptable to that particular plane of existence. They have what Dr. Bucke refers to as simple consciousness, in comparison with man's self-consciousness and the ability to aspire or work toward the attainment of Cosmic Consciousness. Simple consciousness, then, is limited in comparison with man's consciousness, but it serves the purpose at that particular phase or plane of existence.

In the book, "Mansions of the Soul," by our late Imperator, a chapter is devoted to animal soul in which the conclusions are reached that an animal does have a soul, but of a lower vibratory rate than that of man. This would confirm the conclusions of Dr. Bucke and many others who

have given considerable attention to the subject. If we consider then, as have many great leaders in this field, that animal consciousness is simply on a lower plane than man's, we must conclude that all animal abilities and faculties are similar to those of man except that they exist on a different plane or in a lower vibratory scale. Therefore, we could definitely say that animals are psychic—that they gain certain impressions, just as we do, from the environment about them.

I know of a case that may sound somewhat exaggerated, but for which I can vouch as absolute fact. It is the case of a cat about ten years old which was confined in a veterinary hospital where it received proper care while its owners were out of town several times during a period of two or three months. Each time it returned from the hospital in a rather poor physical condition, since it refused to eat as much as it should while there. When the cat's owners were called out of town for the third time within the period, the animal was within hearing distance while the necessary arrangements were being made over the telephone for the veterinary to come and take it to the hospital. The cat immediately put up a definite protest by moving about the room and expressing itself audibly to the fullest extent of its abilities. It realized that some change in its environment was going to be made that was not satisfactory to it. I would not go so far as to say it understood that the veterinary was being consulted, but the cat certainly received through some medium the impression that an environmental change was about to occur.

This, you may ask, amounts to what? Of what value is it to know this? It does illustrate that in a general sense animals have limited abilities of perception which we humans also possess on a greater scale. It is possible we may learn something from this fact. If these potentialities exist within every living thing, surely in view of the fact that man has developed certain of his potentialities far in excess of all other living things he should be able to develop still other faculties in equal proportion. Sometimes it seems that animals sense things that humans do not. Frankly, I do not believe they do so because of any ability of extra-sensory perception not possessed by humans. The human being probably possesses extra-sensory perceptive ability far in excess of any lower animal, but in most cases it has not been developed. Of course, an animal cannot express itself because of its limitations in many ways. It cannot speak, for example, and that too might be a lesson to us. If we would say less, and hear and do more, we might better equip ourselves to carry out our own needs and obligations.—A.

What Should We Practice?

"What past experiments should be repeated as members advance into the higher degrees?" This question was asked by a Frater who proceeded to state that he believed it would be advisable that instructions be given from time to time in the monographs, particularly those of the more advanced degrees, as to what experiments in the earlier grades should be repeated occasionally. Theoretically, this suggestion appears to be very good, but upon analyzing it carefully it will be found to be impractical.

The decision as to what experiments should be practiced again and again depends upon the success or lack of success the individual member has had with them. Each member should determine through careful analysis what is necessary for him. For an illustration, let us use the subject of mathematics. If you were studying higher mathematics, such as trigonometry or calculus, and found that your lack of comprehension of some phase of lower mathematics was interfering with the knowledge you were now attempting to gain, you would concentrate upon that particular phase until you had mastered it. For example, if it was addition in simple arithmetic that was bothering you, you would attempt to become more proficient in that phase, but you would not give your time to practicing the multiplication tables as you did in grammar school, since you were having no trouble with that process now. The same applies to your Rosicrucian exercises—there is no need for you to practice those exercises with which you have become proficient, particularly when there are others with which you know you have not completely succeeded.

Therefore, the member who wishes to review some of the exercises of previous degrees should make an honest appraisal of his abilities. In what do you lack? Concentration or certain phases of it? The ability to visualize? The ability to direct one of your sense faculties toward a certain point? Turn to those exercises that will contribute to the building up of those abilities you seek. Most of the exercises in the early grades are directly or indirectly for the purpose of assisting you to develop your ability to concentrate, while at the same time opening the door to the use of the latent possibilities of your subjective mind. In the higher degrees exercises are given of a more specific nature, and here it is absolutely essential that those having to do with particular needs in the life of the individual be selected and used for review.

Bear in mind that the gaining of a technique, as has frequently been stated, is a process that requires systematic practice of the exercises which lead to the attainment of the desired ability. Therefore, when an exercise has been selected by

you, you should practice it systematically. Do not use it once and then lay it aside. When you find you have a definite need, determine to practice the appropriate exercises a number of times each week for a period of a month or two, and you will derive far more benefit than you would in selecting a number of exercises at random and doing them only once over a period of a month. It is important to realize too that many of the exercises given in our monographs can be practiced successfully without any elaborate preparation. Of course, some of them do require preparation in advance and you will have to have certain conditions under which to work. Many can be practiced just after retiring at night or before arising in the morning. Regardless of lack of privacy or other conditions that may exist about you, you can carry on certain of these activities. Never forget that it looks easy to do a thing when all conditions about you are perfect, but that the greatest accomplishments in the history of humanity have taken place when human beings worked under adverse rather than favorable conditions. Therefore, do not let your environment excuse you from doing what you know ought to be done.—A.

Assumption

This subject is one that is discussed in the higher degrees of the Order. Therefore, a question concerning assumption cannot be treated here in as much detail as one regarding a subject taken up in the Neophyte or lower Temple Degrees. However, the type of question recently asked by a Soror can be answered in general terms rather than by a definite explanation of the process of assumption, with which all members will become familiar when they study the work of the Ninth Degree. The question is: "Can another individual who may know of the process of assumption influence me by that process against my own will?" In other words, to make the question more general, can one person influence another person to say or do something that is against his will? Can one person cause another to say something or commit an act which he would not think of doing under ordinary circumstances? The answer to this question is very simple; it is "No." No one need ever fear that he could be influenced by the thoughts of another person, regardless of the process used.

This is true because of a definite psychological fact. Almost everyone knows that in the process of hypnotism a subject cannot be made to go against the ideals and convictions of his own being. Character is much deeper than a mere objective opinion; it is really a part of our true being and reflects itself in all activity, objective and subjective. No one under hypnotic influence

can be forced to do something that is against the fundamental principles of his own nature. This has been proved time and time again by those capable of making such tests. The reason for this is that within us we have established—through habit, time and our own reasoning powers—certain attitudes and beliefs that are just as much a part of us as our physical attributes. These things become so definitely fixed within us that only we can modify them, and then only through a process of reasoning, suggestion, and acquisition of new habits. Therefore, through assumption or any other process, an individual could not be made to steal, for example, unless he was already willing to commit such an act. A thief might be influenced to continue an act that was customary to him; but you, or the average person, could not be made to do anything by this process that you would not do as a result of a direct request. For instance, if I should tell you to walk into a bank and steal any money in sight, you would think it a ridiculous request and would pay no attention to it, since to steal would be against your nature. Therefore, you could not be influenced by assumption, thought transference or any other process to do such a thing, any more than by an oral command.

Bear in mind that regardless of what process is used in contacting the mind of another the channel that is open to be used is that provided by the Cosmic. The soul of one individual is connected with that of another—that is, the Great Soul of God is a unit of which we are all segments. Therefore, the connecting point is a Cosmic channel, and only those things that are acceptable to the Cosmic may go through that channel. The Cosmic is good, it is constructive; it works for the purpose for which God ordained it, and only those things in accord with these purposes can be transferred.

The belief that the thoughts of one person can affect another adversely is based upon the teachings of black magic, which are so well explained in the book entitled *Mental Poisoning*, by our late Emperor. When one person is influenced by another to his detriment, it is only through fear, superstition and misunderstanding. Therefore, if you meet every situation in life with an open mind and are not in fear of what another person can do, you need never be concerned about the thoughts of another having an adverse effect upon you.—A.

Our Research Library

From time to time comments have been made in The Rosicrucian Forum regarding activities existent here at Rosicrucian Park. When our Research Library was mentioned recently, a letter

was received from a Frater stating how much benefit it must be for those who have the opportunity to visit San Jose and have actual access to such a well equipped library. There is no denying the truth of this statement. When the library is open, as it is daily, members have the privilege of referring to many books that are not found in most libraries available to the general public. To those who wish to do research work in addition to the actual teachings of the Order, it opens a splendid opportunity for reference in those fields that particularly interest them.

However, we want the members to bear in mind the thought that the facilities of the Research Library are not limited to those who can actually visit Rosicrucian Park. As stated when the library was first conceived, its facilities are available as far as possible to the entire membership. Methods have been provided whereby all members can secure information they may want upon specific subjects. If you did not receive an announcement regarding this arrangement, write to the Library and ask how you can use its facilities.

Naturally, members cannot use the library as a general information bureau, but we are able to give a great deal of help on many questions upon which you want authoritative opinions. This research is done by our librarian and his assistants without any cost to you for the research itself, but of course we must ask a small amount to cover the cost of postage, stationery, labor, etc., for the preparation of your material.

Learn how the library can serve you, and do not hesitate to avail yourself of this or any other membership privilege to which you are entitled. Occasionally a member will write and say he would like to have the help of the Council of Solace or would like us to do one thing or another which he is entitled to request, but hesitates to ask our assistance. We appreciate consideration on the part of a member in regard to the number of requests he makes or the questions he submits. Some members do not realize that the time necessary for doing such work is time that cannot be used in the constructive work of expanding the influence of the organization in other fields. However, when there is a definite need on the part of a member he should not hesitate in submitting a request for the information or help he needs which we can give. On the other hand, the member must be tolerant and consider carefully the reply he receives from us, for we will be frank in telling him to what extent we can advise or help him. The member should try to understand just what we can do and cooperate to the fullest extent in getting the utmost benefit from our assistance.—A.



COME WITH ME ON AN . . .

Adventure *into the* Mental World

¶ There is a lure to tales of embarking on a journey to strange lands, or setting out in search of a place whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers as they wend their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky bottom of an inlet in search of pirate loot aboard a galleon now

embedded in the shifting sands of the sea. But none of these challenges the imagination, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown—the mental world.

SOME MYSTICAL ADVENTURES

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies more to be conquered, more to be mastered than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or frozen Arctic.

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